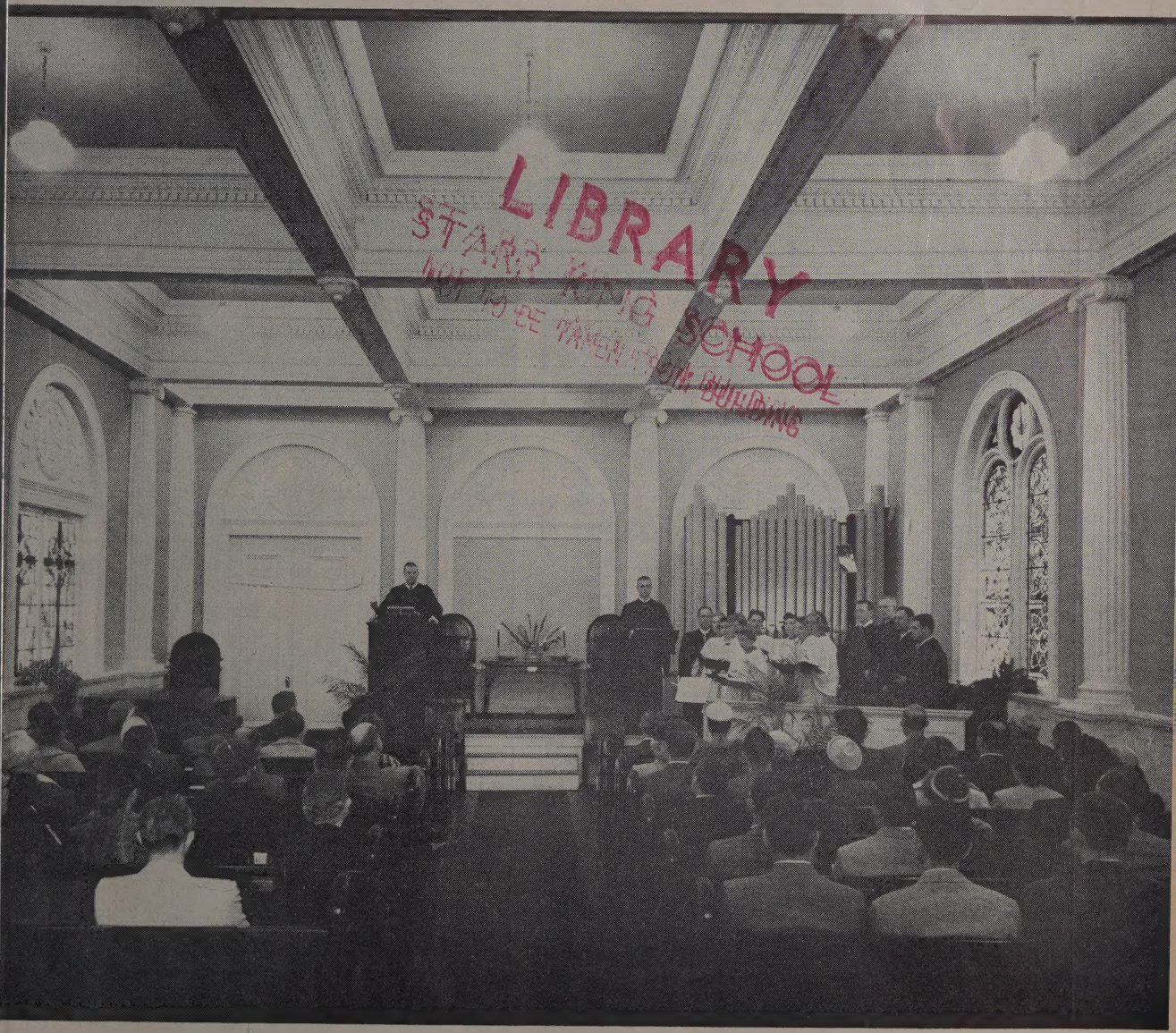
HE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

March, 1956 — No. 3

The **cover** picture is historic. It portrays part of the congregation gathered for the celebration of the sixty-fifth Anniversary of King's Highway Universalist Church, Denver, Colorado. A very short few years ago, thirteen discouraged souls remaining in that church then were nearly ready to give up. Today a growing church under the leadership of the Rev. William Robinson III is planning extensive plant expansion to better serve its growing city. **Lucky Thirteen: The Story of Denver King's Church** by two of the active members, **Barbara Bradshaw and Gene Allen,** tells the inspiring story of this renaissance in text and pictures which appear in the center of this number.

Carleton M. Fisher, minister of the First Universalist Church of Wausau, Wisconsin, stresses the everlasting importance of the central religious concerns of liberalism in his penetrating essay **Into the Fire.**

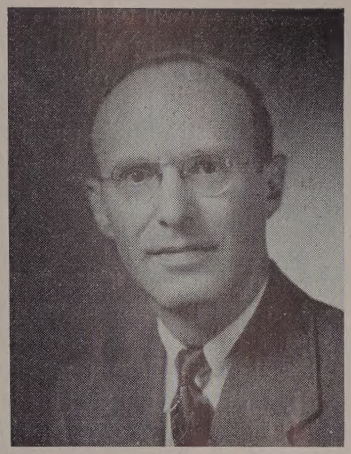
Harmon M. Gehr, minister of the Universalist Church of the Restoration, Philadelphia, Pennsylvania, has told a too long understressed story of the formative influence on all American Universalism of the early Pennsylvania pioneers of the larger faith in **Our Philadelphia Story.**

Richard E. Sykes, a graduate student at the Theological School of St. Lawrence, speaks frankly and yet with high idealism for a generation reared in a world of violence in his essay, **My Generation: To Strive, To Seek, To Find.** Mr. Sykes, who did his undergraduate work at St. Lawrence and at Oxford University, England, is at present editor of *The Empire State Universalist.*

Gordon M. McKeeman, at the editor's request, wrote **A Musing Upon Lent.** In hard-packed and highly condensed phrases, Mr. McKeeman throws into high relief the moral imperative that speaks to every man of honesty and humility.

nto The Fire

rleton M. Fisher



The techniques that are obviously justified in a technology geared to the mass production of goods are not transferable to a process of religious growth in persons.

T MAY appear somewhat farfetched to speak of frying pans and fires when referring to religion d the church (especially when speaking to emanated and heaven-bent Universalists!), but I venture judgment that our current attempts at making a niversalist Advance" warrant the simile. I must nfess that the receipt of a recent letter from the ecutive offices of the UCA has prompted me to re some reflections on contemporary Universalist rchmanship, especially since the letter in question ntained references to "the New Life Movement the UCA" and "the easy monthly payment plan" local churches giving little or nothing to our ified Appeal.

There is something about the concepts of a "New e Movement" and the "Easy Monthly Payment n" that jars my sensitivities (no doubt my bourois sense of propriety), and I must protest the imcations of such an incongruity of ideas. There *is* easy way to any "New Life Movement" in any rch, and I seriously question that the current emasis upon church finance *per se* has any validity as approach to spiritual revitalization.

The church is first and last a religious society, dered to the development in the world of a kind of which gives meaning to individual existence. r need denominationally is not so much for assistce in cultivating the pocketbooks of our people as a contagion that will move us to share in cultivat the spiritual life of our people.

We Universalists, for all our vaunted intellectual ight into the dilemmas of our times, have not been mune to the vires that infect our culture, and we apparently in grave danger of becoming victims the dis-ease that affects the rest of society, and particularly, organized Protestantism. I refer to the delusion that effective power lies in an aggregate of numbers, of institutions, and good, sound finance. "Give us the dollars, and 'a . . . way we GO' to effective churchmanship"—"more people, more fellowships, more churches, bigger budgets, bigger and better organizational machinery, and Success will be ours!" Some of our American Protestant churches take comfort in the fact that through mergers and varied types of collaboration they are embracing ever greater numbers of people, imagining that they are doing an efficient job "for the Lord." The trend toward Bigness and Fiscal Efficiency that marks the development of American business and industry has invaded American churchmanship to an alarming degree, one that I fear precludes in many respects the possibility of doing a truly creative job in terms of developing whole or integrated persons.

The techniques that are obviously justified in a technology geared to the mass production of goods are not transferable to the process of religious growth in persons, nor is the "success" enjoyed by a religious fellowship to be equated with balanced budgets and increases in membership.

Caught up as we are in a global revolution, involving a re-evaluation of values and fresh attempts to bring dignity and meaning into the life of peoples, our basic job as a church is to share in the creative task of developing a Universalism that will speak to the aspirations and compelling hopes of people. This means that we must concern ourselves with ideas and values and goals—the essential intangibles which give meaning and direction to our life as a religious society.

More than two decades have passed since we last

adopted an avowal of faith (Worcester, Mass. 1933) — a period during which earth-shaking revolutions have occurred that have destroyed old landmarks and dis-oriented people to a degree that is frightening. Do we honestly think that *we* know the answers—that *we* are in a position to bring direction and guidance to a world that is floundering dangerously close to nihilism and chaos?

Our present Avowal of Faith is already archaic and yet we repeat it as if it were the expression of all-wisdom and truth of truths. Why do we persist in posing a nebulous definition of God when we know full well that a man's relatedness to himself and the universe is a uniquely personal discovery and one that defies definition? Our spiritual leadership does not reside in Jesus alone—indeed, to accept the authority of truth, known or to be known, is to live and act on the assumption that our salvation may well rest in the spiritual leadership of saviors now living or yet to be born! And why "the Kingdom of God for which Jesus lived and died"? Are we not concerned with the establishment on earth of that Good Society that all souls have envisioned down through the ages?

Any Universalist *advance* calls for a re-evaluation of our thinking and feeling as religious liberals, and more specifically, for the early establishment of a commission to draft a proposed new statement of principles whereby we may communicate to the world what we now mean by "Universalism"!

What are the ends we seek? What Universalism is it that we seek to advance? To what end—more fellowships and churches — if we have no coherent and relevant faith to proclaim and live out!

I strongly suspect that the root of our denominational crisis that has evoked such "agonizing re-appraisals" is not in our fiscal foolishness at all, but in a persuasive spiritual malaise that finds expression in a preoccupation with finance and the sheer mechanics of fund-raising. The illusion is ever appealing that "once we get enough money, we'll then be able to work things out."

Of course, such is never the case, for "adequate" financial resources, in this instance, may solve the problem of maintaining an "adequate" staff of workers at our national headquarters and providing "adequate" supplies of pamphlet materials for distributing through local churches. But the basic problem of "adequacy" will still remain! We simply must sense with greater clarity than we now evidence—"what we are" and "whither we go" as a religious society!

The Universalist Church is blessed in our times w a devoted laity, a goodly abundance of creative geni a fellowship of prophetic and dedicated souls w together might develop a religious movement wor of the name "Universalist." But if we are not to ju from the frying pan into the fire, let us not dedic the next critical decade in human history to the p fecting of our fund-raising capacities and techniqu We may wind up with a super-dooper organizat that has no place to go!

IF MEN WAIT FOR LIBERTY

There is only one cure for evils which newly quired freedom produces, and the cure is freedo When a prisoner first leaves his cell, he cannot b the light of day, he is unable to discriminate colo or recognize faces. The remedy is to accustom h to the rays of the sun.

The blaze of truth and liberty may at first daz and bewilder nations which become half blind in t house of bondage. But let them gaze on, and th will soon be able to bear it. In a few years men lea to reason. The extreme violence of opinion subsid Hostile theories correct each other. The scattered e ments of truth cease to contend, and begin to coales And at length, a system of justice and order is p duced out of the chaos.

Many politicians of our time are in the habit of l ing it down as a self-evident proposition, that people ought to be free till they are fit to use th freedom. The maxim is worthy of the fool in t old story who resolved not to go into the water he had learned to swim. If men are to wait for libe till they become wise and good in slavery, they m indeed wait forever.

—Thomas Babington Macaul

Our Philadelphia Story

armon M. Gehr

eligious faith is more than a sect. Universalists have proved that beyond ubting. Like Paul, if for different reasons, they may righteously glory in eir weakness. For their weakness is largely the result of giving allegiance a faith, rather than to the church which represents the faith.

A DEEP stream of vital faith tends always to break the levees of the doctrine which confines it. liberal religious faith is more than the doctrine of iversal salvation, even though that teaching gave niversalists their name. And that doctrine was a rt of the faith of religious liberalism long before e body of practice and opinion called the Universal- Church was created. Too often we Universalists eak of the early Church Father, Origen, for exnple, as if he had been a member of our Church. id he not indicate his belief that all persons would saved? The far more important truth is that rigen was a profound exemplar of the liberal spirit nen it was mortally dangerous to have independent inions.

It needs forcefully to be realized that our line of iritual descent is through many centuries—not erely from John Murray or Hosea Ballou — and it s always been liberal, independent, non-conformist. ne Protestant conception of universal salvation was e product of the process — but only one. There e many others. Today that spirit is still at work; ough we call ourselves liberal we have no necessary aim on it. It is always essential to work and sacrie to be worthy of this heritage.

I

The creative influence of this tradition of liberaln seemed to have focussed on Philadelphia at the ne of its founding and during the eighteenth cenry. While Universalism and the Universalist deomination are products of that influence, we should so think of other of its expressions; none of them e alien to our theme. One of them was William enn.

Penn was a devoted and influential missionary of e liberal spirit. And this is somewhat strange; by l outward signs and early inclinations he should ve been only another wealthy playboy. Son of Admiral Penn, architect of the British Navy and Commander of the Fleet, he early pleased his father by displaying military talent of promise. Then he made a complete about-face. At twenty-three he joined the Quakers, discarded his wig and sword, and despite severe family opposition, remained steadfast to that unpopular cause the rest of his life.

At the age of thirty-six the young nobleman asked King Charles II for land in America as payment of a debt. He received the immense territory lying between Maryland and New York. But he did not desire it as an investment. He wanted it as a refuge for people who suffered intolerance in their own countries. The Quakers were first in his mind, to be sure, but the Germans of the Palatinate were also welcomed (who later became known as the Pennsylvania Dutch), as were the Swedes, the Netherlanders and persons of many religious backgrounds. Nor did he forget the native Indians: to them he paid a just price for the land and so impressed them that Indian troubles were unknown in Pennsylvania until long after his death.

"From its very beginning, Pennsylvania had religious liberty, a council and assembly elected by the people to make the laws, trial by jury, and a penal system designed to reform, not merely to punish the evil doer." (Elizabeth Vining)

Dr. Charles St. John, onetime minister of the First Unitarian Church of Philadelphia, said of Penn, "Chivalrous adventurer under God with thy 'holy experiment,' thou hast set a standard for all adventurers for conscience' sake. Possessed thyself of the qualities thou saidst are requisite to a good officer — ability, clean hands, dispatch, patience, and impartiality — thou didst live to see thy dream come true in part . . . And what a dream it was. The dream that there should be a spot on earth which should not be ruled by bigotry and cruelty, where each soul might be free to seek God in his own way, and to utter his con-

victions without fear or reservation. Nowhere in Christendom was there such a spot until Penn founded Philadelphia."

Another expression of the liberal spirit was one named Benjamin Franklin. So much has been said about him in marking the two hundred and fiftieth anniversary of his birth, that it would be difficult to repeat any words of his that some of you have not heard before. It is important to remember though that he embodied that broad religious philosophy of his day known as Deism. Reviewed in the light of our time, it is surprising how near Deism is to the spirit of contemporary liberal religion. Critical of all that was irrational or superstitious in religion, the Deists held to belief in one God who created the universe. A handsome tribute is paid them by Morton Scott Enslin: "Deism," he has said, "was the natural expression of suspicions . . . which grew into the critical sciences, and an indication of a wholesome unwillingness to allow a few doors to remain unlocked, even though they bore the sacrosanct seal of ecclesiastical sanction. Thus its championship of freedom for inquiry and its desire to reach solid foundations make it one of the real milestones in the history of theological thought." (*Encyclopedia of Religion,* ed. V. Ferm, 221)

II

The coming of John Murray to America in September of 1770 is commonly accepted as marking the birth of the Universalist Church. That is the snap answer, the photo-beginning which shows only black, white and plane surfaces. Apparent beginnings are always preceded by deep roots. There are many involved root systems of Universalism and only little exploration of them has been made. Here is a rich, unexploited field for a church historian; all I can do is barely mention a few of the figures involved. It will seem that they are mainly mystics and rustics.

First, the mystics. One of these, a rich woman named Jane Leadly, lived in England from 1633 to 1704. She believed with all her heart that the dissensions among Christians could be ended if each person would only listen to the accents of the Holy Spirit as it spoke to him. The resultant amiable situation she would have called the Philadelphian Society. It was her faith that when the final trumpet blew this Society would be dissolved on earth and resolved in eternal bliss in heaven. Universal salvation was a necessary element in the philosophy she promoted. Widely announced and discussed, it is probable that the Philadelphian Society of Jane Leadly caused William Penn to name his "greene countrie towne" Philadelphia.

A German mystic, Gerhard Tersteegen, three of whose lovely poems are in our hymnal, was mo surely one in the great tradition. His faith was in God whose love was all-embracing, tender toward al Listen to his warmth in words the choir often sing at the beginning of our service:

"Thou hidden love of God, whose height,
Whose depth unfathomed no man knows,
I see from far thy beauteous light,
Only I sigh for thy repose;
My heart is pained; nor can it be
At rest till it find rest in thee."

Gerhard Tersteegen is of especial interest to us b cause he was a contemporary in Germany of Georg De Benneville, and may have influenced him directl And De Benneville is the major link between th Universalist denomination as it slowly developed i the environs of Philadelphia and the more generalize Universalism of European mystics.

Other mystics who affected De Benneville durin his continental years of travel and study were Pa Siegvolk, Jacob Boehme, Madame Guyon, Har Denck, Valentine Weigel and others. With some h carried on a correspondence after he had settled i America.

Among the rustics who contributed to the develop ment of Universalism in the Philadelphia area wer hardheaded wilderness men of frontier Pennsylvani men and women of the Jersey pine woods, recluses c caves and cloisters. Of these, Thomas Potter come immediately to mind. Why did this illiterate ma build a little church in the wilderness and keep it fo the express use of one he waited for who woul preach universal salvation? About this story, as Joh Murray later related it, there has always been an aur of mystery. It is perhaps the major legend of ou Universalist Church.

It should be realized that, though he could no read nor write, Thomas Potter was something of man of the world. In his sloop he had beaten u and down the New Jersey shore as far north as Ne York; impressed in the British Navy, he had mingle with all kinds of men, and taken part in the Canadia campaign against the French; operating a sawmil farming and fishing, he had got ahead in the worl Often the Bible had been read to him, and he regula ly entertained itinerant ministers of many creeds i his home. Conversing with them and asking ther questions, he came to conclusions of his own.

It is highly likely, too, that other factors entere into the picture. The late Thomas Butler did som research in this respect, and one of his conclusion was that religious brethren from the monastery a

phrata had infiltrated the Barnegat region where homas Potter lived. I use some words of Butler's describing the journey of these brethren, which curred in the year 1744. "A group of strangely clad en with untrimmed hair and flowing beards came ently and in single file, traveling ever southward, own the old Shrewsbury Road, past the home of the otter family . . . These men were from the . . . venth Day Baptist Community of Ephrata . . . All ur . . . accepted the Universalist position, then oken of as the Restoration of All Things."

These four had been sent out by the Community visit other groups of Seventh Day Baptists in east-n Pennsylvania and New Jersey. First they met the bbath-keeping Baptists of Nantmeal Township near e Falls of French Creek in Chester County. Then ey went on to the Mystics of Germantown, along e banks of the Wissahickon. Fellow believers in iladelphia and along Pennypack Creek were also sited. Crossing the Delaware at a point called Cory-l's Ferry, they stopped for a time at a branch of the ommunity in Amwell. Heading southeast through a ntinuous pine forest, they helped organize a new venth Day Baptist Church at Squan, now known as anisquan. Thence they headed south, going down hat is still a well-defined road through the property vned by the Murray Grove Association. Their jour-y ended on the shores of Barnegat Bay among the ar friends of a scattered settlement of Seventh Day aptists.

Thomas Butler concluded his absorbing narrative ith these words. "Thus it was that four known niversalians came to visit and to preach to two con-egations situated one to the north and the other me six miles south of the Potter home; and that nong those who heard them, some were to live to ar John Murray preach upon Potter's invitation at ood Luck." After that account it should be better derstood why John Murray was greeted almost miliarly by Thomas Potter on the shore of Barnegat ay.

Indeed, John Murray was not at all a pioneer of e faith, although no better missionary could have en found. Books and pamphlets setting forth Uni-rsalist doctrines were for sale in Philadelphia book-alls many years before Murray looked from the cks of the Hand-in-Hand, "amazed to behold a city such magnitude." Nearly thirty years before Mur-y came, actually in the year Murray was born, eorge De Benneville was scattering the good tidings universal salvation without thought of founding a w sect.

At first De Benneville lived in Germantown, at the home of the famous printer, Christopher Sower. Versed in theological and medical lore as few colonials were, De Benneville must have been a welcome addition to the community. Soon he was at work as an editor of the first important edition of the Bible to be printed in America. Later he moved to the vicinity of Reading where he married and raised a family of seven children. From this center De Benneville made frequent journeys on horseback, ministering to both physical and spiritual needs along the frontier. His trips took him sometimes as far as Maryland and Virginia.

It is impossible to measure the extent of De Benneville's influence. He was not interested in founding a church, he desired only to serve man freely. His preachments were not from doctrinal grounds, not "thus saith the Lord" in their spirit, but gentle, positive and filled with good will. He was a mystic whose religion sprang not from outer authority but from his heart.

This brief account of Universalism without benefit of clergy prepares us to understand better the accepted accounts of the church's beginning. We see that rather thorough, if unknowing, preparations had been made. John Murray and Elhanan Winchester only crystallized a supersensitive situation. A process had been going on for nearly a century, part of the same wave of liberalism which founded Philadelphia, then settled it, then made it the headquarters of national revolution and finally the first capital of a free and democratic nation. The men who organized the Universalist Church merely brought this process to a head in one respect.

III

Because John Murray's story is well known and his connection with Philadelphia was transitory, we shall devote only a few words to him. Though he began his American ministry within seventy miles of the city, his work opened and developed in New England. However, he visited Philadelphia more than once, superintending the development of the budding denomination. When pressed by some to take up residence in the city, he replied that the call for him was in New England. This, despite the offer of a salary five times as great as his pay at Boston and Gloucester.

The actual beginning of a Universalist Church in Philadelphia was under the Rev. Elhanan Winchester. This extraordinary person had been a pulpit prodigy in the Baptist Church. Called to supply the pulpit of the First Baptist Church for a time, he attracted great crowds. Then he introduced thoughts concerning the

love of God and the worthiness of man into some of his sermons, and the jig was up! Called before the governing body of the church and a council of neighboring ministers it was proved that he was a Universalian. A majority of members of the Church left with him to form the Universal Baptist Church of Philadelphia. This was in 1781, and for the next four years this group met in the Hall of the University of Pennsylvania. Doubtless this unusual privilege was accorded through the good offices of Dr. Benjamin Rush and Dr. Redman, eminent citizens connected with the new society.

It is a fact of no little interest that Winchester moved to England six years later where, encountering amazing success, he founded a church in London that was to become known later as South Place Chapel, the Mother Church of the Ethical Society.

In 1790 the first General Convention of the Universalist Church was held in Philadelphia. Gathering at the Meeting-house in Lodge Alley (running westward from Second Street north of Walnut), it numbered seven preachers and ten laymen. The principal business that was threshed out included adoption of articles of faith, a plan of church government, several recommendations to be referred to the churches, and the appointment of a committee to present an address to President George Washington.

In 1794 a church building was begun by Universalists on Lombard Street near Fourth. Dr. Joseph Priestley, the English minister and scientist who had just fled the mother country, had gathered a few Unitarians around him, and eagerly helped the Universalists pay for the building in order that the Unitarians might use it for their meetings. Co-operation between these movements is not a recent innovation! This building is still in use as a Synagogue.

Two years later, under Dr. Priestley's leadership, the First Unitarian Church of Philadelphia was organized. It was also the first avowedly Unitarian Church in America. But another thirty-five years would pass before the Unitarians became a distinct denomination.

IV

The subsequent story of Universalism in Philadelphia is concerned more with organization than with persons. In 1820 the minister of the First Church was Abner Kneeland (later of considerable fame in Boston). Noting that several members of his church came from a section of the city known as the Northern Liberties he called them into meeting, and forthwith a church was begun whose title, believe it or not, was "The Second Independent Church of Christ commonly called Universalists in the Northe Liberties of the City of Philadelphia."

That church has been known since as the Secon Universalist Church, the Church of the Restoratio and finally the Universalist Church of the Restoratio During the course of its one hundred and thirty-s years, which will be noted almost to the day at th time of our coming annual meeting, it has occupie four different sites.

In 1850 the Universalist Church of the Messia was organized. It has been relocated once, but ha been at its present site for more than sixty year

V

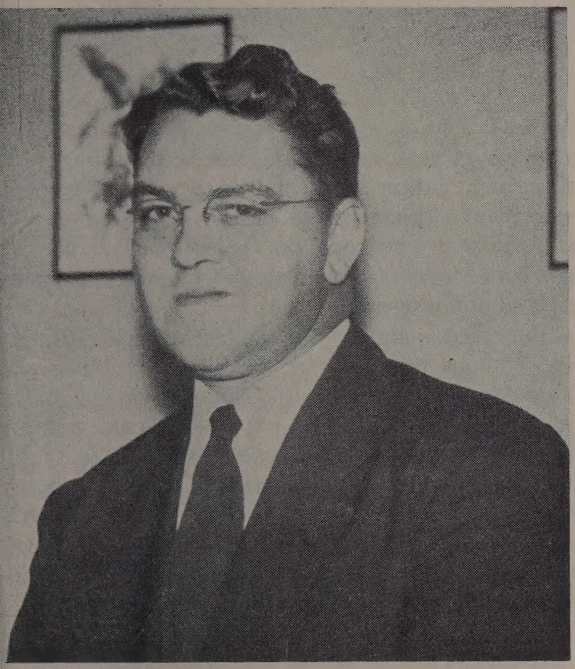
Religious faith is more than a sect. Universalis have proved that beyond doubting. Like Paul, if fo different reasons, they may righteously glory in the weakness. For their weakness is largely the result o giving allegiance to a faith, rather than to the churc which represents the faith.

Organized Universalism was only a by-product i the beginning. The attitude of George De Bennevill illustrates that. Though the organizing conventio was held in Philadelphia in 1790, and Philadelphi was the home of De Benneville, at the time of th convention that good and great man betook himsel on a long preaching tour into his beloved Oley Valle

Throughout the years that same spirit has chara terized the denomination. Much faith but little orde —even organized resistance to organization. In on way this is admirable: the *faith* that gives issue t organization should certainly be primary. Yet i another sense it is to be deplored: the vehicle for pre senting the faith is destroyed or sadly weakened (an our denomination is a convincing example of that) many individuals get the mistaken idea that this is religion that does not need or want tangible financia support; other persons feel that because dogma i not rammed down throats *nothing* is believed; th efforts of leaders to forge the denomination into a instrument that will serve mankind are sometime either unsupported or undercut by those who interpre the faith differently or indifferently. In short, incip ent democracy becomes actual anarchy.

Needed is a critical but willing loyalty to the Un versalist Church as well as to the liberal faith o Universalism. I feel that some headway may hav been made in this direction in recent years. Probabl that is as much dictated by the times we live in, as b the logic of the situation. But much more of loyalt and sacrifice is called for in the immediate future i the Universalist Church would truly serve the grea and continuing faith which brought it into being.

KELLISON RESIGNS MAINE SUPERINTENDENCY TO ACCEPT MICHIGAN PASTORATE



The Rev. Walter E. Kellison, for six years superin-
ndent of Universalist churches in the state of Maine,
signed this office in January to accept a call to the
astorate of the Universalist Church of Farmington,
Michigan.

During Mr. Kellison's administration, Maine Uni-
ersalists set up a headquarters office in Augusta.
hese years also saw an intensification of Universalist
ctivity throughout the state. This took the form of
n expansion program which has resulted in the re-
talization of numerous Universalist parishes.

While he is not a native of Maine, Mr. Kellison
ame to the office of superintendent in that state
ith a sound background of experience. He served
s minister of the Biddeford, Maine Church for four
ears, following which he was minister of the Caribou
hurch for five years. For eight of those years, he
as also house manager of the Ferry Beach Park As-
sociation. Throughout his pastoral career, he gave
ctive leadership to Red Cross and recreational organi-
tions in the communities which he served.

THE SPIRITS OF THE YOUNG

The spirits of the young, we are told, are nurtured on affection and understanding. This, say the wise of our time, is a prescription of nature.

It is therefore by inference the command of the creator that we should cherish them intelligently.

The minds of unspoiled children reach out spontaneously for knowledge. How their earnest curiosity proclaims that fact!

Through us they come by the first and most potent meetings that enliven and release capacities, or that rob them of the finest heritage of nature and of human culture.

They come to us trustingly, confident of our interest and friendship before they know rebuff.

In us they find warmth of welcome and security and a zest for living. In us their first thwartings, their first fears, their first warping conflicts.

Through us they find the open doors to life, the barred entrances, the labyrinthine and tortuous ways in which their souls are lost.

How helplessly and completely are their destinies in our hands!

The wise are telling us that if we serve the young aright so that they grow unblemished and unblighted, we ourselves must grow.

This is the answer to our limited vision; this is the corrective for our faults, mistakes and weaknesses — that we ourselves retain the art of learning.

—ANGUS H. MACLEAN, *Dean*
Theological School
St. Lawrence University

CHURCH OF THE LARGER FELLOWSHIP

"We were sorry to lose them! And there's no Universalist Church in the community where they now are!"

This is true, but only partly so. For the Department of Extension, UCA is charged with the responsibility of bringing the Church to them, as individuals, and to the community where they now are, through them. This we do by means of their membership in the Church of the Larger Fellowship. To be able to do so we must have their names and addresses.

Won't you help them, and the Church? Send names and addresses to:

The Department of Extension, UCA
16 Beacon Street
Boston 8, Massachusetts

My Generation:

To Strive, To Seek, To Find

Richard E. Sykes

MY generation is confronted with some terrible problems: atomic age, overpopulation, and revolution. To an impartial observer these might seem to be our most pressing difficulties. But since we live in the moment, and do not ordinarily think and feel in perspective, these world situations confront us only indirectly. They take second place to Major League Baseball, Bridie Murphy's memoirs, and Al Capp. After all, my generation has grown up with the physical fear of which Faulkner speaks looking over its shoulder. We have never known anything but a world at war, of blood and terror and atrocities. Somehow crisis is no longer real, certainly not as real as tonight's date, or tomorrow's pre-lim. Not many of us have white hair from worry about the H-Bomb, the cultural lag, or the United Nations Charter. White hair comes from the perils of the ordinary. Nowadays world crisis is common, and catastrophe boring.

But the public chaos, the imminent disaster which stalks our heels, if this isn't our problem, what is? What has caused the painful look in a young man's eyes before he has gone out to get dirty stinking drunk? What has caused the bitterness, the cynicism, the callousness of the young woman when for a moment you have penetrated beneath the façade she shows to her sorority and her friends? So many of us respond to all the challenges with only one sentence, "What the Hell's the use?"

How can we answer most undramatically, most prosaically, most frankly? Perhaps Albert Schweitzer's term is best ". . . world view . . ." we lack a world view. What has this apparent abstraction to do with your son's lack of ambition, or his sixty mark on last week's examination?

A world view is a philosophy of life which gives point and meaning and application to our activities. More than this, it is a mental background which everybody in a particular period shares, a certain set of basic presuppositions, as in the Renaissance or Middle Ages when most men shared a faith that the world was reasonable, and that each man had h particular station in the universe. To those peopl society was organized so that it made sense. Eve the thinkers who revolted against the Middle Age preserved their faith in reason, and in the reasonabl ness of the universe.

But their religion was mixed up with primitiv ideas about the universe, primitive natural scienc Came science and the philosophy of doubt, and th religion and philosophy of the ancients collapsed New solutions were presented, but still that newl won freedom to doubt undercut all that was proposed Our grandfathers thought they had the solution whe evolution came along. But they made the same mis take for they tied religion to a new kind of science Everything was "hunky-dory." "Forward thru th ages in unbroken line." But on a June day in 1914 Archduke Francis of Austria was assassinated an instead of "Forward Thru the Ages" we went bac to singing *Onward Christian Soldiers.* Now the op timism was gone. We doubted that there would eve be a new world view, a real philosophy of life whic everyone would share, a common body of faith t sustain us.

So this is our lack, our basic problem. But becaus we have to turn to something, somehow solve our in security, somehow give our minds ease, we turn else where. Lacking a world view, a transcendent idea which would give purpose and direction to our ac tivities, we have turned to the tribe, the group, th nation, to furnish us with security; not material se curity, though perhaps this, too, but spiritual security Lacking a God, we have turned to man. And wha is consequently the main motivation of this genera tion? It is fear. Just as the Calvinist stood in fear of hi Almighty God so do we stand in fear of our almight God, society. We are afraid to be alone, to spea out of turn, to be different. Since our point of refer ence is man, we must march smart to man's order Examples, you ask?

A good look at recent Universalist convention

ıight suffice. Has not the common, though perhaps nconscious, reason in back of our hesitancy to speak) vital issues been a fear that we might be thought f as pink, or eccentric, or even subversive? Paraoxically, the more conservative denominations, seıre in their respectability, have far surpassed us in ıeir commitment to controversial moral issues such s pacifism, civil rights, economic planning.

But another example is drinking. I suspect that ew of us really like liquor. Yet very many of us inulge at least socially. And since drink dulls the fears nd loosens the repressions without penetrating to ıeir real cause, it is doubly dangerous.

It is now popular in our denomination to condemn ingo as an invention of the devil, but it takes a more recise mind than my own to differentiate between a oor man's weekly bingo game and the rich man's go : the stock market. The only difference, of course, in what is "acceptable."

A further result of our acceptance of society's andards is our rather morbid interest in psychology nd personal problems. Anxiety sells all these popular ooks on curing whatever happens to be abnormal oout us. The American Calvinist Puritan was conantly concerned with the state of his soul, and for ıis reason constantly looked into himself to see how e was with God. He asked, "Am I a sinner?" Instead, oday we ask in fear and trembling, "Am I normal?"

"My generation; to strive, to seek, to find," what oes this mean? It begins to mean that we must rive to break the bonds which tie us to the crowd. his doesn't mean being unfriendly or unsociable, *simply means that we must stand as mature human eings,* realizing a life of our own, following Socrates' dvice "Know thyself" to the extent that we really e aware of the values which are fundamental in our ıdividual lives.

President Eisenhower has tried to solve the problem ith his "back to God" suggestion. In his own way illy Graham has done the same thing, and his ıccess is indicative of the need. But we think that ıeir solutions will fail, for they are precisely the olutions which history has proved inadequate.

But if their answer is too easy, and if we have no ıre cure ourselves, *for we do not,* surely we cannot ive in. Isn't the first step to have hope? Isn't the ymbol of the quest, of man's eternal search and the ıallenge it holds for all those who wish to adventure long paths of wisdom . . . isn't the symbol of the earch itself something meaningful? Why must we be espondent if we don't have all the answers? Don't e gain at least self-respect if we refuse to kneel before the idols of society, opinion, and fear?

There are ways of widening our horizons, of looking beyond the present and the ephemeral. One is the study of history and philosophy whereby we glimpse the enormous perspective in which we are but a mere dot. If here we do not find an answer, at least we find the examples of pride and compassion and pity and honor which Faulkner claims as distinctive of man. Again, in the masterpieces of art are evidences of something transcendent of ourselves and of humanity. Even in nature "red in tooth and claw" we find a home. On the bosom of the earth we feel the call of the great mother.

And lastly, do we not understand somehow that in an absolute moral commitment towards life, a commitment to the "supreme worth of every human personality," is an answer to our search? It is unreasonable that men should be moral, that they should so behave that their actions exceed the demands of law. Yet we have ever perceived in "Love thy Neighbor" some ideal which must always be sought, and never achieved. We lack a world view simply *because we do not look in the right place,* for the answers are simply "the old verities and truths of the heart." There is no answer, and yet there is, for it is in the very words, "to strive, to seek, to find." Perhaps the answer will never again be in an abstraction called God, it will be an experience, perhaps called mystical, which is open to all who use the tools of study, art, nature, morality, of understanding.

Lavinia says in Shaw's *Androcles and the Lion*:

> Religion is such a great thing that when I meet really religious people we are friends at once, no matter what name we give to the divine will that made us, and moves us.

She refuses to sacrifice to the Roman gods, and in that refusal she proves herself human in the full sense of the word. It is for us to stand up in the same fashion. For somehow, in honoring the shadowy truth which is written on our hearts, rather than in surrendering to false gods, we find ourselves.

A Musing Upon Lent

Lent has come and gone many times.
To some it is forty days without cigarettes,
candy,
meat or, maybe, movies;
a time when simple pleasures seem somehow sinful;
an unpleasant interlude preceding Easter's resplendent garb;
or a vestige of outworn custom . . .
— what shall we call it — "non-adaptive"
— "unfunctional"
— let's say it, "USELESS!"

— what sense, to recreate an ancient myth
in time of hot and cold running wars,
of nuclear threat,
of strife and tension,
of problems rife
and solutions few?

— Why do we pretend to keep the penitent's Lenten fast —
we, who no longer believe
in the mortification of flesh,
in the contrite heart,
or even that there is reason
for contrition?

We can explain our shortcomings all away
— an insecure childhood,
— a domineering father,
— a broken home,
— an Oedipus complex
or an inferiority;
repression,
regression,
compensation,
intoxication!

But do our explanations suffice?

Is not Lent a time for a man to peer in upon his unlovely self,
and out upon his fragmented society;
to recall his angry words,
his craven fears,
his blighting hatreds,
his thoughtless unconcern;
his irreverent life;

to see how what was meant to be
clean and beautiful and free
has been
begrimed, defaced and enslaved?

It is meet that we gaze with unblinking eyes upon
our twisted, tortured, thwarted lives,
our subtle cruelties,
our venomous envy,
our quest for prestige, position and power.

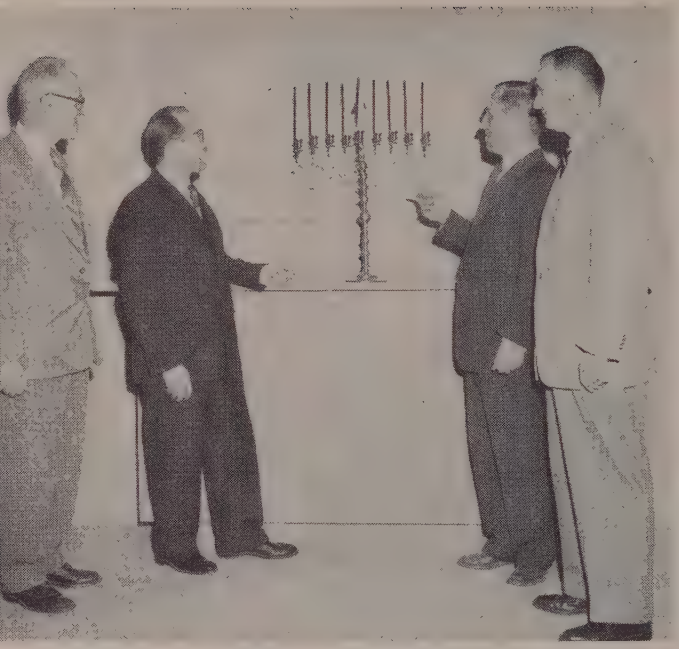
Can we not, with wholesome intent and holy desire, recall
how far short we have fallen of the vision we hold of
life,
healthy, happy, creative, fulfilling itself?

It is time for penitence to come again
into our lives.
How else shall we redirect our ways, save through the
discovery
that what we are is less than
what we ought and
need and
desire and
yearn
to be?

Lent opens to us another chance
to discover that our past is not good enough;
to take command of our undisciplined lives;
to sense the importance of our own striving upward
to come nearer
to what we ought to be.

There is no other way
in this chaotic,
desperate,
confused and
confusing world
to find the peace we seek,
the life we prize.

—Gordon B. McKeeman



Rabbi David Kozak of Congregation Anshe-zophen of Ogdensburg, New York, explains meaning of menorah or eight-branched candlestick to administrators of the Theological School of St. Lawrence University. Congregation Anshe-zophen presented this menorah for use as one of worship symbols in the seminary chapel. From left to right: Dean Angus H. MacLean, Rabbi Kozak, Assistant Dean Max A. Kapp, and Abner Segal, Canton business man who headed the committee to secure the menorah.

ST. LAWRENCE GIVEN MENORAH

The presentation of a brass menorah or eight-branched candlestick was recently made to the Theological School of St. Lawrence University by Rabbi David Kozak and Abner Segal on behalf of Congregation Anshe-zophren of Ogdensburg.

In commenting on the gift, Assistant Dean Max A. Kapp said: "Our school is grateful for this generous and meaningful gift from the Jewish community of the north country. Religion is deeply indebted to Judaism for many lofty contributions to faith and ethical insight. This beautiful symbolic candlestick, of special significance in the season when Hanukah or the Feast of Lights is to be celebrated by our Jewish friends, will remind us of both the richness of the Jewish tradition and the warm relationships existing between the Jewish community and our school."

The menorah will be used from time to time on the altar of Hale Memorial Chapel in Atwood Hall, new home of the Theological School. The altar is dominated by a large cross, symbolic of a basic concern with the values of Christianity, Dr. Kapp explained. "But our minds and hearts are open to understand and appreciate the meanings and contributions of the other great faiths in which millions of sincere people have tried to find a way of life," he commented. "As we look forward to One World politically and socially, we must look forward to deeper understanding and appreciation among the great faiths of mankind."

LIFE PRESENTED ONLY ONE VIEW OF CHRISTIANITY

Life Magazine, which is always ready to cash in on a popular idea that will increase its already large circulation, has now reached the pinnacle of something or other in its special issue on Christianity. Complete with color pictures, full page reproduction of hymns, supposedly learned articles and editorials, it wraps up Christianity in a nutshell and no doubt is quite proud of itself. Far from being pleased with the outlandish display, this minister is quite disturbed. Anyone has a right to his own interpretation of the Christian gospel but when a large and obviously influential journal such as *Life* writes an article and says *this* is Christianity, it has gone beyond the bounds of responsible journalism. This expensive issue can only do more damage than good.

Some time ago the corporation that publishes *Time* and *Life* printed its philosophy which colors all its news-reporting. In the article they confessed to a theology which insists on the sinfulness and innate weakness of man and throws out the more valid theology which is confirmed by scientific research that accepts man as basically good and a being with a promising potential.

The present article on Christianity is in line with that conservative outlook and gives no representation to the religion that holds the most promise for the future. No theologian nor writer who represents the liberal view was invited to contribute. Its editorial praises only the religion that damns man. *Life's* view of Christianity is a view of only one part of Christianity — the neo-orthodox and the Catholic view.

This is not Christianity, this is only one view, and in this writer's opinion and in the opinion of increasing numbers of churchmen in all denominations the least valid interpretation of religion in terms of the needs of our times and the understanding of life and the universe we are gaining through the scientific disciplines.

— David H. Coli

Lucky Thirteen: The Story of Denver King's Church

arbara Bradshaw and Gene Allen

ON the eighth day of January the congregation of King's Church celebrated her sixty-fifth anniersary with enthusiastic optimism in a nearly filled nctuary. (See cover picture.) Denver Universalists ould look back on a record-breaking ninety-two per nt increase in membership in 1955.

But things were not always so in enver. Begun in 1891 as a mison project, the First Universalist hurch of Denver has had to strug-e most of its life. Her capable inisters responded too readily to lls from larger churches in their ative New England. Yet these deoted Universalists have given Colrado a Lt. Governor and Denver mayor . . . and a district attorney ho once used the church as a mporary jail in rounding up confience men! The Planned Parentood movement in Denver was orn in the Universalist church. A ew public junior high school and home for girls bear the names of embers. Its ministers have risen the denominational ranks to the residency of St. Lawrence Uniersity and Trustees of The Uniersalist Church of America.

In the late 1940's, however, the lot of Denver Uniersalists became increasingly difficult. World War partially scattered the small congregation. Long eglected, the building did not attract newcomers. discouraged handful in December of 1952 heard e acting minister (a retired non-Universalist serving ithout pay) suggest that the church be closed and old. Some agreed. But in the congregation that morng was a visitor who spoke out quite frankly for the eed of a liberal, friendly church to serve metropolitan enver. This unexpected voice of optimism, William Robinson, III, who was just beginning his seminary aining, shortly thereafter was installed as minister.

And who is "the king" the multitude asks? "Do we not live in a democracy where there are no kings?" "No," the thoughtful reply, "Each person is governed by a king." "And who is this king?" "The King is that which we put first and foremost in our lives. In a democracy each person may select his own king. It may be Money, Influence, Humanity or God, but it is that King which calls forth our time, our talent, and our treasure. Fortunately each person may also shift his allegiances. But you must decide for yourself which King ye shall serve. This church is a place of worship, education and fellowship designed to raise each of our sights toward the eternal King that we may be 'universalists' linked with that which endures."

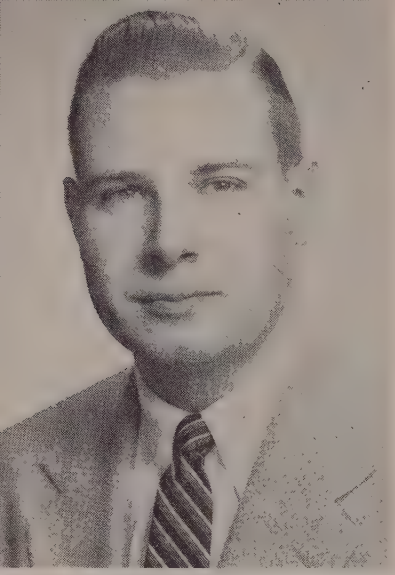
Putting the House in Order

Only thirteen members were on hand that first Sunday "Bill" conducted services in the dirt-streaked sanctuary. In the whole year of 1953 only seven people mustered courage enough to join . . . and one of these was the minister's mother! But the spark had been supplied. Soon fires of activity were evident as enthusiasm spread. Two thousand dollars was pledged and another four thousand borrowed. With the members themselves doing most of the work the church emerged with a remodeled interior conservatively valued at ten thousand dollars.

A modern stairway was cut into the Parish hall, which, in turn, was given pine panel walls and asphalt tile floors. Steel beams replaced posts that obstructed the view. Two large furnaces were replaced by three small, more compact, gas ones. A ladies' powder room was added, the kitchen and hallways repainted. In the church school rooms new flooring sparkled beneath playing children. A fire escape was donated. The classical beauty of the sanctuary and the minister's study was restored with fresh coats of paint. New draperies and a wall-to-wall rug, gifts of the Ladies' Guild, complete the study. Although work in the hallways and the exterior of the building still remains, new illuminated signs have been erected and light plays on the chapel's rear window each evening.

A Faith to Match the Face

Hand-in-hand with the face lifting of the physical plant has come a new spirit. Universalism began with a rejection of hellfire and damnation as inconsistent with belief in a God of Love. Many of the more progressive orthodox churches in Denver took the wind out of her sails by later coming over to this position, or at least playing down the hells still glibly



The Minister, William F. Robinson, III, a native of Colorado

Mr. Robinson attended local public schools and the Congregational church. A scholarship holder, he graduated magna cum laude, 1951, from Princeton University, continuing his studies at the Iliff School of Theology. He is a charter member of the Unitarian Church of Princeton. He is active in civic and fraternal bodies, being a member of the Adult Education Council, Urban League, YMCA Camp Management Committee, Director of Grace Community Center, and Supreme Court Judge for the Order of Crusades in Colorado.

referred to in their creeds. Universalism in Denver, as elsewhere, lost much of its appeal for a time. But now, within the newly energized Universalist-Unitarian Movement, King's Church is flourishing. The continuing affirmation of the Principle of Love and the worth of all persons has been bolstered by the use of the scientific method in the quest for wider human relations. Believing that "deeds are more than creeds," new members subscribe to no set of static doctrines or creeds. Nor does the church pass upon the political and economic theories of its members. Rather, it attempts to link lives with what is enduring and productive of new values. Within the Christian tradition, King's Church seeks to furnish a yardstick of lasting values that each individual can apply for himself in the workaday world. In such a free church, it is surprising only to outsiders that a wide range of viewpoints work so harmoniously together. The chairman of the American Legion's Americanism Committee has shared the platform with the president of Denver University's Students for Democratic Action. In a spirit of love, there is unity in diversity.

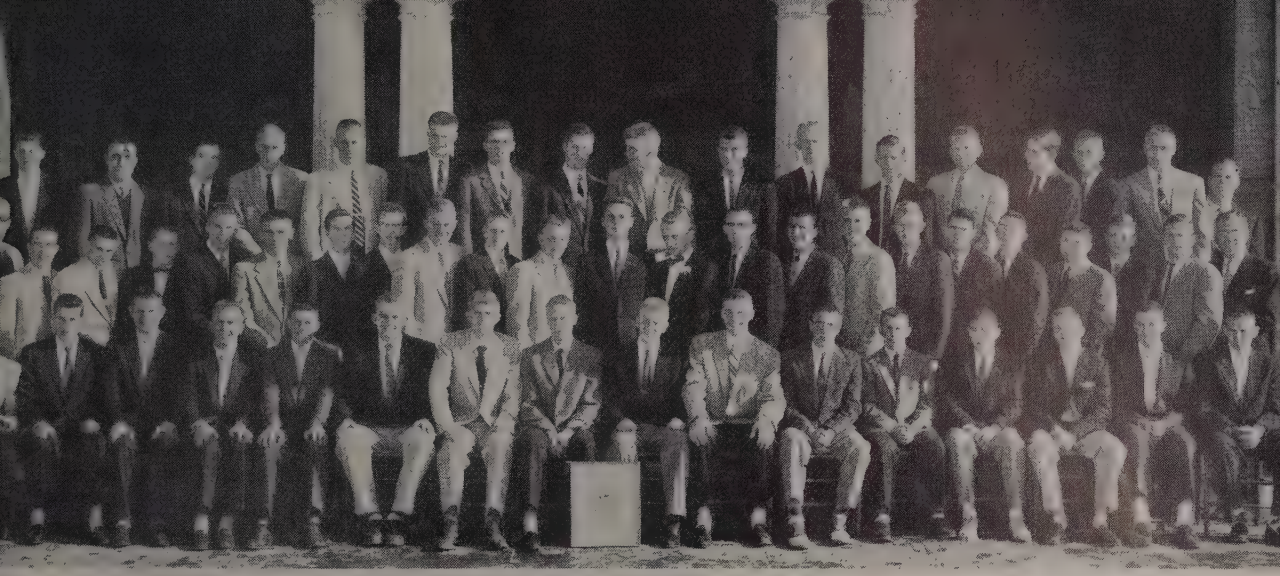
Mark Twain once observed that those who are not proud of their ancestors seldom do anything to make their descendents proud of them. Sensitive to an old tradition stemming from Episcopal free-thinkers, 1954 the name of the First Universalist Church w changed to King's Church, Universalist. The sanct ary of Greek classical architecture is known as King Chapel. Like its Boston Unitarian counterpart, "th tradition of which it speaks is that of great love f ancient manners and customs in religion, couple with what aims to be a frank . . . outlook upon . problems in the life of the present day."* The Su day service is set in quiet dignity by the King's Chap Choir. A wide selection of scripture, both ancie and modern, is used. Attendance has increased steac ly from the "lucky thirteen."

A New Civic Outreach

Without sacrificing individual freedom of belie King's Church is playing its part in the larger r ligious life of the community. In addition to its ow weekly radio program broadcast by the minister, tel vision and radio time is allotted to the church throug the Denver Council of Churches, of which it is a active member. The YMCA's Men-in-Service pr gram, the Denver United Churchmen, and the De ver and Capital Heights Ministerial Alliances a boast Universalist members and support. Visitors a tracted by these programs are invited to sign "Fellov ship Cards" and every effort is made to make the feel at home in "Denver's friendly center of liber religion since 1891." Forty-eight new members we thus welcomed in 1955!

In 1953 the only organization sponsored by Freem sons for high school boys refused to permit the men bers to conduct their own affairs. Admission was (an still is) denied to Negroes. King's Church, in protes opened its doors to a new, hastily formed brothe hood. Alpha Delta Court, Order of Crusades (als sponsored by Masons), now unites leaders from thre high schools and is part of a growing, democrat national organization. Stressing leadership, schola ship and service, the fraternity was instrumental remodeling the Parish Hall, where it meets eve Monday evening. Admission requirements are sti *but no longer are distinctions of race, creed or col drawn.* One Crusader, a Negro, is student body pres dent of Denver's largest high school . . . elected ove whelmingly (over another Crusader) by an instit tion attended by less than fifty members of his ow race!

**The Story of King's Chapel* (1686-1944), Howa N. Brown, D.D., Boston (1944).



Order of Crusades — "No distinctions of Race."

Education is for Everyone

Beginning with a handful of children in 1953, the lucational program includes not only formal classes, ıt a youth church, field trips, square dancing and a ısketball team. Adults continue growing as well rough a Forum (which has managed to hear such eakers as the Indian Delegate to the U. N.). As e Adult Forum meets at 10 a.m., the entire church "at study" at that hour. The King's Men (men's ub), Ladies' Guild, Channing-Murray and Gay Fifes round out the week's activities with stimulating ograms and projects . . . not to mention the annual mily camp held in the Colorado Rockies each Aumn.

Members come not only from Denver but the subban towns of Littleton, Wheatridge, Lakewood, oulder, Golden and Aurora as well. Thanks to a etwork of highways, King's Church can look forard to unprecedented growth as the key city of the ocky Mountain Empire expands. Colorado's fine imate and new industry have brought scores of oughtful people from other areas . . . many of them ready Universalists or Unitarians. Fellowship Time the Parish Hall every Sunday following services ıables newcomers and "Old Timers" to become bet- r acquainted over punch and coffee, while books e available from the Lisbeth Fish Memorial Library.

A Look Ahead

From that January day in 1953 when "the Lucky hirteen" present were roused to action, King's hurch has shown steady progress. Since the last thing to be "converted" is a man's pocketbook, it is well to measure this achievement in dollars and cents . . . without which a church cannot operate. "Salvation" may be free, but the church treasurer will tell you that it costs money to pipe it! In 1953 income had dropped to a scant one thousand, five hundred dollars. Three thousand, five hundred and sixteen dollars was the total received for 1954. In 1955 the congregation was advised of proposed programs in a series of letters and personally canvassed. They invested seven thousand, two hundred dollars. The 1956 budget includes items totaling over twelve thousand dollars. Still pitifully small, the rate of growth bespeaks a solid foundation of weekly, individual gifts from sacrificial members and friends. Contributions to the Universalist Unified Appeal more than doubled in 1955.

Although space is adequate now, serious consideration is being given to future expansion. The church school has already outgrown its classrooms and must partition off the Parish Hall with curtains. Moreover, with a congregation that must travel considerable distances, more attention in 1956 and 1957 will be spent in encouraging neighborhood gatherings and reaching new friends with the good news of Universalism. As hosts for the October Rocky Mountain Unitarian-Universalist Conference, Denver Universalists have secured Dr. Henry Nelson Weiman as keynote speaker. This penetrating scholar, long associated with Chicago Theological Seminary, should assist King's Church in highlighting the fact that many thoughtful people are Universalists and don't know it!

YOU CAN PERFORM A MIRACLE

In a Springfield hospital a woman dies of cancer and twelve hours later a young man is given the chance to see again. Five years ago, when she had no idea how or when she would die, this woman wrote a letter to the Boston Eye Bank asking, "How do I donate my eyes after death?" Because of her foresight and willingness to help the sightless, someone can see today.

Stop and think what it would mean to be blind. Suppose you know that an operation could cure you, but this operation depended upon the generosity of another human being. Eye Banks exist today so blind people who are eligible for a corneal transplant do not have to wait indefinitely.

The Boston Eye Bank, serving New England, was established nine years ago for the purpose of supplying eye tissue for the corneal transplant operation. The Eye Bank can only help those people whose sight is lost because of a corneal injury or disease. It is estimated that one out of every twenty-five blind people can be helped by this operation. The operation, although simple, is a delicate one where the cornea from the donated eye is transplanted into the cornea of the patient whose damaged cornea has been removed. The results are excellent in eighty per cent of cases.

What are the mechanics of a donation? For all practical purposes a donor must die in a hospital where there are sterile conditions present and where the eye tissue may be removed within the required hour. Once the tissue is removed it is kept refrigerated until it is sent to the Eye Bank in Boston. Because most surgeons like to operate within twenty-four hours, preferably twelve hours, the fastest transportation available is used. In some instances it is a plane, in others a train, and still in others the Red Cross.

Here are some of the most common questions asked by prospective eye donors. *Can any hospital handle an eye donation?* Yes, providing they can obtain a doctor to do the enucleation, which is the removal of the eyes. In a large hospital the resident eye doctor does it. If a hospital is unfamiliar with the procedure they can call the Eye Bank. We have 66 affiliated hospitals throughout New England who have signed a cooperation form saying they will help in any way they can to procure eye tissue.

Does age make a difference when donating an eye? This depends upon the condition of the eye. Eyes have been used from donors in their 80's. *What happens to eyes when they are not suitable for a transplant?* They are given to research where all types of blindness can benefit. A large research study is one o glaucoma, one of the leading causes of blindness i the country. No eye is used for research if it is suitabl for a transplant. *Is there any disease or condition o the donor's body which would make an eye unsuitabl for transplant?* No, with the exception of one or tw rare diseases. *Is there any disease of the donor's ey which would make it unsuitable for a transplant* Naturally any damaged cornea would not be used fo a transplant, although for research purposes it woul be invaluable. There are one or two other rare ey conditions where an eye would not be suitable for transplant. *Would the corneas of people who wea glasses for farsightedness and other common reason be suitable?* Yes. A blind person can donate his eye for a transplant as long as his cornea is healthy.

Can a person sell an eye? No. It is against medica ethics to remove an eye from a living person for an reason but a medical one. The Eye Bank does not pa for the eye it receives, nor does it charge for the eye used in a transplant. Its services are entirely free.

Is there always a list of patients waiting for th operation? Yes. *Is there any disfigurement of th body when the eyes are removed?* Absolutely non *Are there any religious objections to donating one' eyes?* No. To the contrary, religious leaders advocat this deed to help humanity. *How is the Eye Bank sup ported?* Solely from voluntary contributions. *Ho can I help someone to see again?* Write or call th Boston Eye Bank, 243 Charles St., Boston and we wi send you our illustrated folder explaining our sigh restoration program.

THE DEAD SEA SCROLLS

WE have been asked by several people why w have not printed anything about the *Dea Sea Scrolls.* From our own reading and from conver sations with two competent Bible scholars it seem clear to us that the significance of those ancient docu ments cannot be adequately judged as yet. Shortl after their discovery and first preliminary examina tion, a torrent of eager speculation about the content and the effect of those contents appeared in print Probably much of this, perhaps most of it, will late be revealed to have been both premature and inaccu rate. At the moment, scholars are in disagreemen over the proper interpretation of the scrolls. It there fore seems to us that we should not add to the presen confusion but wait for the mature findings of scholar ship.

LUMB LINE

ehold, I will set a plumbline in the midst of my people, Israel."

VILL Herberg, sociologist and author of the recently published *Protestant—Catholic—Jew,* ls of a poll taken of a representative group of nericans. Ninety-five per cent identified themselves th one or another of the three religions, and sixty r cent actually are on the rolls of a church or synagogue. They were asked, in part, to name the greatest ent in all of man's history. First in number of oices was the discovery of America; the crucifixion Jesus was fourteenth. Dr. Herberg presents this one example supporting his conclusion that the in in church affiliation does not deny, but is part the increasingly secular nature of our society. A eater percentage of Americans than ever before lay identify themselves with a religion, but, says . Herberg, it is a superficial identification with only ciological rather than theological or even ethical nificance; a present day substitute for the ethnogical distinctions now disappearing in this country. hereas we were once Italian-Americans or Yankeenericans, we now identify ourselves as Protestant-, tholic- or Jewish-Americans. Religion has become way of being an American.

One who does not admit to one of these three igious faiths is either a foreigner or, if a native, spected of being un-American. All of this may make g and full churches, but it makes weak religion. ur slogan may be "In these signs conquer" but like nstantine we have degraded the signs to our own ry present and imperfect aims. A state church, or urches, can have no higher good than the good of e state. We let people accept the church and ignore religion, joining the church like a club and wearing affiliation like a campaign button. Well, why not? hy should the churches complain? Are they just ing difficult? Have they too much starch in their erical collars? No; *there is the matter of keeping ith with God and with themselves.* More immeately, there is the matter of keeping faith with the ople. It is in the reaching for religion that we nefit, in the changing to meet its requirements. If is brought down to us, we have no more than we d before. The church whose only requirement for embership is that the person shake hands with the inister usually gives that person little more than ur limp fingers and a stubby thumb.

— CRITERIUS

DEMOCRACY

"Democracy is a method of accounting for everyone through the little work of many minds, the little loves of many hearts, the little lights of many minds. It accounts for everyone through the little applications of universal principles — in the home, in the backyard, in the office, in the factory, *in the little world in which each of us can act.*"

Thus wrote Russell W. Davenport in *The Dignity of Man.*

It is a real challenge in simple words easily understood. It applies to each and to our church. It applies especially to a Universalist Church because we are the most democratically organized of all churches.

No matter how vast an endeavor even on a worldwide scale, nor how tiny a task, it will miss fulfillment if a single pair of hands or heart or mind is lacking.

It is a modern way of re-stating what Jesus said about "the sparrow falling to the ground."

When a single facet of a gem becomes dull, the whole gem loses its lustre.

This year our church needs every pair of hands, every heart, the light of every mind.

Think too, this means on the intimate moments of our personal introspections and meditations. There we so often feel overwhelmed by the enormous complexities and size of our world. Too often we feel lost in all the mechanical automation. But the gem—'the light of the world' will not radiate with full brilliance unless every facet is clear.

Let us never lose sight of the ultimate and final significance of "the little work of many hands, the little loves of many hearts, the little lights of many minds."

— JOHN E. WOOD

ISSUES RACE RELATIONS MESSAGE

The National Council of Churches in a five-hundred-word plea for racial justice asserts that in the eyes of many U.S. churchgoers God is "a white and American idol" molded after their own image.

Calling upon Christians everywhere to repent "of their sinful and irrational acts and attitudes," the National Council in a message directed specifically to the 35,800,000 members of its thirty constituent communions, likened many present-day white American churchgoers to the ancient Greeks, who acted as if the Deity were an Athenian and were "ridiculously proud of the wrong things."

"Standin' in the Need of Prayer"

ON a day not many months ago I arrived by rail in a far northern city about which I knew little. In the taxi on the way to the hotel, I made an inquiry about the city. "It's a dump," said the driver. Then, after a short pause, he said, "Le'me tell you a story." And he proceeded to tell what was at once the most vulgar and vicious racial poison anecdote I have ever heard.

In thirty years of work touching on race relations, I had never before heard the diabolical equal of that miserable tale. In repeated visits to the deep South, where I have talked with all classes, I had never known any Southerner to be guilty of such speaking. In what hate-twisted brain that wicked witticism (it was supposed to be funny) directed against two minority groups of Americans could have originated, I could not imagine. But there it was, and from the lips of a Northerner.

I went from the taxi fearfully wondering how long the god of history will tolerate a nation that spawns such abomination in the heart of man. I also went wondering sadly and with a sense of guilt what in my own attitude and appearance made the driver think me the kind of person who would welcome such filth. So does evil come home, sometimes straight to the heart of every man. Perhaps the jolt is salutary; at least one could prayerfully hope so.

Evil *should* come home to every man, because no man is without guilt in the sins of his time and his world. Therefore, no man may justly read about the case of Autherine Lucy and the University of Alabama and smugly condemn the trustees of the college or the law enforcement agencies of the state.

Racial prejudices and racial discriminations are not sectional evils. They are national evils and no section has been guiltless. The same number of *The New York Times* which discusses the Lucy Alabama case contains a front-page story on race relations in New York City. This takes the form of a report of the Protestant Council of the City of New York. It contains reports of progress in two areas, that of housing and church membership for Negroes. It is a good report indicating real progress. What the report implies when it sets forth the growing numbers of Christian churches in New York that are no longer segregated is itself a confession of great guilt. For, we were truly Christian, there never would have bee any segregation of men and women on color lines b fore the altar of God.

The selfsame number of the *Times* carries also story of a meeting at which "more than two hundre whites and Negroes sat down together here tod (Montgomery, Alabama, February 10) to discu ways of 'resolving community conflicts.' " The accou of that meeting pictures a group of men and wome conferring in a calm, reasonable manner, working o intelligent ways of resolving their racial conflict Among those present were clergymen both Cathol and Protestant, educators, and the floor leader in th State House of Representatives. It was a very diffe ent spirit from that of the mass rally held in the sta the night before. Northern advocates of desegreg tion should take note of that quiet meeting of reaso able people in Alabama in a time of tension. Th meeting was held. Seventy white people had th courage to attend *and the meeting was unmoleste* Whether or not such an affair could be carried off a quietly in a Northern industrial city in time of raci tension is open to debate.

White Northern partisans of desegregation shoul not make too much of the Alabama University inc dent. For it is only an incident in the long and i creasingly successful struggle for justice for Negr Americans. Desegregation will come some day i Alabama, and it will come without Northern preach ing to Alabamians.

It is true that this incident is being reported gle fully by every possible communist organ of prop ganda, and to our hurt. To their everlasting credi however, the National Association for the Advanc ment of Colored People has joined with the Unite States Information Agency to broadcast globally som outstanding facts about Negro education in thi country. Among these facts deserving of our ow careful consideration are the following: since 195 Negroes have been admitted to universities in Texa Oklahoma, North Carolina, Tennessee, Arkansas, an Louisiana. A NAACP official reports that "on th whole Negroes are being better received at Souther state universities than they were at Northern univers

s twenty-five years ago." (A neat remark for New glanders to ponder.) As early as 1951, there were o million, three hundred thousand Negroes en-led in institutions of higher learning in the United ites. The number has no doubt increased greatly ce that date. In 1951, it was brought out at a nited Nations Report on Discrimination that there re then about as many Negroes enrolled in institu-ns of higher education in this country as there were al persons enrolled in institutions of higher learn-g in the Soviet Union.

We are making substantial progress in race rela-ns but we still have a large unsolved problem. We e improving in race relations but we are still sin-rs, all of us. Democracy means equality of oppor-nity under the law and fraternity under God. From is shining ideal we are a long, long way. For this all share the guilt and are "Standin' in the need of ayer."

"Standin' in the need of prayer." Who? Guilt mes home to the heart of every man. It is not too ch then to ask of Americans, Christians and Jews ke, and black men as well as white men, in this nten season sacred to the memory of a great Jew o gave a universal ethic and religion to the West-n World, a common discipline of honest penitence t wrongs thought and done against their fellow en.

"It's not my brother nor my sister,
But it's me, O Lord,
Standin' in the need of prayer."

SUPPORT YOUR RED CROSS

MARCH is the month the American Red Cross asks for annual financial support. The severi-and large number of floods and other disasters that led for help from the Red Cross last year makes present appeal more imperative than in some evious years. So we say support your Red Cross generously as you possibly can this year. This se makes special demands on Universalists, whose low churchwoman, Clara Barton, founded the d Cross.

Some may say, "But there are so many appeals." ue enough. You just finished giving your bit to the rch of Dimes. Perhaps you also gave to the Heart nd. And, of course, you support your church. ell, good enough. Keep it up. This *is* the American y. Not by government fiat, as in many lands, but free and voluntary contribution. Americans help se who need and deserve help. Steady, small contributions from millions of American givers for relief and research. You know you would not want it otherwise.

Now it is the Red Cross' turn and we are confident that you will support your American Red Cross.

REPORT ON OUR SUSTAINING FUND

THE Universalist Leader 1955-1956 Sustaining Fund is near to the five thousand dollars written into our budget as we approach the closing date of another financial year, March 31. To date we have received forty-three hundred dollars. This support for our national monthly came from six Universalist State Conventions: Rhode Island, Ohio, Massachusetts, New York, Michigan and New Hampshire: the national Association of Universalist Women, Massachusetts and New York A.U.W.; the Universalist Church of America, three local churches, West Hartford, Conn., Lynn, Massachusetts, and Norway, Maine, and finally from several hundred individual friends of the magazine. To date five state conventions that have helped in previous years have not yet contributed to the current fund. These are Vermont, Connecticut, Maine, Illinois, and Minnesota. We are confident that contributions from these states will come along before March 31.

The Universalist Leader is the property of the entire fellowship. Legally it is owned by the State Conventions and the national organization. We, therefore, look for necessary support to these sources. We are convinced that if every area will help, the load will be so spread that it will not be too heavy to be successfully carried.

The trustees and directors and the staff of the Publishing House and the *Leader* are grateful for the confidence you have shown us by your support. Together we work for the spread of Universalism.

RUSSIAN AND AMERICAN VISITS

A DELEGATION of American churchmen representing the National Council of the Churches of Christ is visiting Russian Orthodox Christians this month. It is expected that in time a return visit of Russian Churchmen will be made to this country. A delegation of American Friends under the leadership of Clarence Pickett returned not long ago from a similar visit to Russia. These events are all to the good. We hope future months and years will see an ever increasing human traffic between our two lands.

UNIVERSALIST GROWTH REPORTED FROM SEVEN STATES

Since we printed our editorial on *A Time for Universalist Growth,* we have had word from parishes in seven states telling us about more building and expansion programs. These are Maine, Maryland, North Carolina, Rhode Island, Ohio, Vermont, and New Hampshire. The following summary is in briefest outline. Later, when projects now in process are completed, we hope to bring our readers more detailed stories.

Maryland

A contract has been signed by the Building Committee of the Silver Spring Universalist Fellowship and preliminary plans have been approved for the erection of a two-story first unit of a church and church school building. Plans now call for occupancy by October 1.

North Carolina

A six-room brick parsonage has almost been completed by the members of the Universalist Church of Kinston, N. C. This project has been done with the minimum of hired help and a maximum of loyal "work spell" man hours.

In 1953, the Board purchased a house, dismantled it and moved the lumber to a lot which they had purchased for their parsonage. The State Convention contributed a thousand dollars toward the project and loaned the parish three thousand dollars. The Williams estate also contributed a thousand dollars.

The house, which is now completed with the exception of the heating system and some interior finish, is valued at twenty thousand dollars.

Rhode Island

The First Universalist Church of Woonsocket reports, "We, too, are in the midst of a building campaign." Plans are well-advanced for an extensive functional expansion which will greatly improve the already useful service program of this parish to childhood, youth and adults. The parish plans to hold ground breaking exercises Easter Sunday, April 1.

Vermont

The Barre Universalist Church in a little more than a decade has more than quadrupled its annual budget. In the process this church has steadily increased its support of our national church program. A few years ago, the church paid off a debt of twenty-five hundred dollars "so old that people had forgotten what the loan had been used for." Since 1946, improvements of the facilities of this church have totaled fifty-one thousand dollars. In 1955, the church purchased a parsonage in the residential section of the city. The old parsonage, which stands next door to the church building, is now used for church school classrooms and the minister's office. This move was made necessary because of the fact that in the last six years the church school has doubled in size. It is the largest in the one hundred and sixty year history of the church. The Barre Association of Universalist Women is also the largest in its history and the largest active women's group in the city.

Maine

Thirteen parishes in Maine report major improvements to their plants. *Orono,* which installed a concert grand Hammond organ in 1952, has recently purchased a house next to the church which will be equipped to serve church school classrooms. *Pittsfield,* a new vestry, kitchen and heating equipment. *Dexter,* structural improvements in the vestry. *Augusta,* new concert grand Hammond organ, 1955. *Gardiner,* complete interior redecoration, 1956. *Brunswick,* new vestry and kitchen, 1953. *Biddeford,* new steeple, 1954. *Norway,* restoration of parsonage and redecoration of the sanctuary of the church. At the annual meeting of the parish, January 19, Norway Universalists approved the inclusion in their annual budget of three special gifts beyond the state and national quotas. These are gifts of twenty-five dollars each to the Sustaining Fund of *The Universalist Leader* and to the scholarship funds of Crane School of Religion, Tufts University and the Theological School at St. Lawrence. *Livermore Falls* launched a redecoration program in 1954 doing the interior of the church and vestry. The program was completed in 1955 by painting the outside of the building and installing a new heating plant. *Turner Center,* a new heating unit in 1953. *Congress Square, Portland,* redecorated the interior in 1953. *Rockland* rebuilt kit en and vestry in 1953. *Stock Springs* rebuilt steeple and redeco ed outside of church, 1954.

The following parishes which been either dormant or holding p time services have gone on a full-t basis: South Paris, 1953; Bryant Po 1951; Canton, 1951; Brettuns Mi 1952.

Ohio

In spite of the fact that our y book reported thirty-nine Universa churches in Ohio in 1946, there w actually only thirty at that time, se of which were dormant, leaving twenty-three actual parishes, ten which had only occasional preach services. Today in 1956, instead thirteen active parishes and ten oc sional, there are twenty-six going U versalist churches in Ohio. In addit to this, there are two federated U versalist-Unitarian churches in state. Twelve out of the sevent possibilities ten years ago now h full-time programs under minister leadership. There are eighteen act Universalist ministers at work in O today, twice as many as ten years ag

The following are some of revitalized parishes: *Attica,* ten ye ago, one service a month. At prese full-time program on a circuit. *Be ville,* ten years ago, no services. Tod full-time participation in a circ *Blanchester,* occasional preaching years ago. Today, regular preachi services and church school. *Eldora* occasional preaching ten years a Now has full-time program and resident minister. *Kent,* full-time se ices resumed in 1944. Strong full-ti program today. *Le Roy,* twice a mo service ten years ago. Full-time se ices today. *Little Hocking,* only a S day school program ten years ago. F program on circuit with minister day. *Lyons,* ten years ago, no resid minister. Now has full program un a resident minister. *Milford,* occasio preaching ten years ago. Today regu preaching and program under stud minister. *New Madison,* complet dormant ten years ago. Today, fu time program on circuit with areas of work active. *Belpre,* ten ye ago, no minister, no preaching. Tod

(Continued on Page 78)

Reactions Of Our Readers

TO GROW, OR NOT!!

) the Editor:

With all due respect to both Dr. amon and Dr. Scott, the question it faces Universalists is, do we in- id to continue in a static position, th only small spurts of growth now d again or do we want a truly ex- nding faith? We live at a time fa- rable to church growth.

In recent years many departments ve shown imagination and have pro- ced results. The work of the Service mmittee, the Unified Appeal, the sociation of Universalist Women, Liberal Religious Youth and the partment of Education have taken a long way. Extension still lags! is is not a criticism of our dedicated rsonnel working on both state and tional levels, but rather a statement fact from one in the field.

Universalists need to become aware certain things. First, growth is cessary, not only for continued life, t for the proper increase of the in- ence of liberal religion. Second, owth means the raising and consoli- ion of funds for Extension. Third, means the training and/or hiring persons skilled in advertising, ad- nistration, survey and field work. d fourth, the building up of the urch of the larger fellowship as a se for starting new movements.

If such a program requires the uidation of State Conventions, then it be. Universalism cannot continue exist in three or four States at the pense of the rest of the country. By same token we cannot afford to ore the whole new generation of ders which will be coming out of new suburban developments where do not exist at all. This is not the e to be parochial about our estab- ed funds and interests, nor is it a e to dig up a "Civil War" over tes vs. National rights. It is not n a time to be overly concerned h the merger question. It is the e, however, to face the question g ignored: "Can Universalism be real value unless it restates its case d expands?"

—David Hicks MacPherson

ver Spring, Maryland

SORRY SHE DOES NOT KNOW THE MEANING OF UNIVERSALISM

To the Editor:

I have just read the letter in the February *Leader* from ex-subscriber Beatrice Cawthon and feel that I must make comment.

I too am sorry that Mrs. Cawthon "cannot condone a religion that believes in social equality with the Negro." I am sorry for her; sorry in many ways: I am sorry that she never knew the meaning of Universalism. I am sorry that she never understood that liberal religion must rise above the white-supremacy stupidity that can be found in both North and South. I am sorry that she never learned that Universalism challenges and even demands that the individual mature intellectually as well as physically. I am sorry that she yearns for some "old-oaken-bucket" religion of oratorical "sweetness" and social and ethical sterility from the imagined past, and I am sorry that she finds it necessary to blame God for her bigotry. My greatest sorrow lies with the children she mentioned who will probably, under the circumstances, be taught to hate their fellowman in the name of a white-skinned God and a fiery cross.

I am not sorry, however, for the loss to the Universalist Church, for in reality she never was really a part of it.

— Max Coots

Cortland, New York

STATE CONVENTIONS, UCA AND MERGER

To the Editor:

As the "Great Debate" continues, I believe that there is an important consideration being overlooked presently. Thus far the impression has been given that unless the State Conventions merge their funds with the UCA, then steps toward merger with the Unitarians will have to be discontinued; and, that if this pooling of funds does occur, then the member churches will lose a great deal of independence of action, as well as being deprived of the services now being rendered by state superintendents and state organizations.

It seems to me that we should be giving greater consideration to other possibilities, even though these may seem to be bizarre or too complex. For example, if the majority of Universalists desire to continue steps toward eventual merger, or at the very least, discussion of this goal, why must such policy be inevitably tied to the necessity of State Conventions merging with the UCA? We need to think in terms of open-ended arrangements rather than a hazardous one-way procedure. Why not consider the possibility of a Confederation of State Conventions, which could be the negotiating body for further federation or merger as the future may provide? There is no more ultimate sacredness in the UCA as a corporate body than there is in State Conventions. It would be no more difficult legally or perplexing morally to transform the UCA to a legal fiction, a holding company for a confederation of states, than the converse.

We might even brew more religious drive with consequences of more effective churchmanship and nobler service through such an upheaval in administrative structure.

—Carl J. Westman

Bridgeport, Conn.

DR. ULRICH GUEST PREACHER AT TARPON SPRINGS

To the Editor:

Of interest to readers of The *Leader* will be a big day at the Rev. Ida Folsom's Church of the Good Shepherd in Tarpon Springs, Florida. Her splendid work there continues and the building up of the church is amazing. Sunday, February 5, Dr. Gustav Ulrich occupied the pulpit. The church was full to overflowing. There were Universalists from all over the United States. A luncheon followed the service.

No Universalist should miss attending worship at the Church of the Good Shepherd when in Florida.

—Lucile R. Arksey

Brooklyn, Michigan

Our Library Desk

THE BEGINNINGS OF UNITARIANISM IN AMERICA
By Conrad Wright
The Starr King Press, 1955
Price $4.00
305 pages

This is an account of events in New England between 1735 and 1805 which led up to the Unitarian movement. Indirectly it also supplies background for the Universalist movement, at least in Massachusetts. There is a chapter on "The Salvation of All Men" and another on "The Right of Private Judgment." Although the emphasis is upon theological issues, there are also refreshing recognitions of the significance of political and social structures of the time. Too many of us (including myself) have written of Universalist history as if it had occurred in a vacuum.

Future narrators of our denominational past should follow Wright's lead. And all of us might inquire to what degree today's surviving prejudices (if such exist) between Universalists and Unitarians are lingering responses to social cleavages in Massachusetts society in 1772.

—Elmo A. Robinson

BALEFUL LEGACY
By Dr. Marion J. Bradshaw
Modern Publishers, Inc., Oklahoma City
Price $2.50

What theologians in general and Reinhold Niebuhr in particular have long needed is Professor Marion J. Bradshaw's Treatment of dogmatism and neo-orthodoxy in his new book, *Baleful Legacy*.

The author's superlative treatment combined with his exhaustive research have produced a volume which should make Unitarians and Universalists and all other religious liberals realize their indispensible importance to human welfare.

If the neo-dogmatists have their way they will wear a cloak of divine infallibility and exclude from the practice of religion all those who differ from them.

If one should desire to discover the antithesis of Voltaire, Emerson and Channing one has only to read in *Baleful Legacy* about Balth, Brunner and Wagner.

Here is the meaning of the book in four lines from C. W. Vandenbergh as quoted by Professor Bradshaw:

"This the faith our Lord embraced
And this the faith that helped men most
Until the new theology
Made man a worm and God a ghost."

Baleful Legacy is required reading for all religious liberals. It reveals what we are up against in the neo-orthodoxy of today. The book cannot be adequately reviewed. It should be read. The reader will be shocked, but grateful to the author for his startling revelations.

—W. Ellis Davies

HENRY ADAMS, A BIOGRAPHY
By Elizabeth Stevenson
The Macmillan Company, N. Y., 1955
Price $6.00
425 pages

The pundits of literature for some reason place biography in a category somewhat below that of art. Why this is so this mere reader does not know. It certainly requires much more than skill in linguistic carpentry to write a first-rate biography. When intelligence, rectitude of judgment, and a high sense of the fitness of things are brought to bear on the task of recording and interpreting a life, the result can be a work of art. Such is the case in Elizabeth Stevenson's biography of Henry Adams.

Henry Adams, who lived from 1838 to 1918, and always among important people, was the very type of philosopher whom Plato would have to rule men. He never held elective office. Always, however, he was the friend and confidant and critic of rulers of men. Throughout his long life as scholar and traveler his was the quest for meaning. If to outsiders he appeared as the "Satanic Gentleman," to those who knew him he was a most trusted and valued friend. Tenderly compassionate with others in sorrow, he endured his own tragedy in stoic loneliness. Appalled by the barbarism c crude, expanding industrial Americ he turned to medieval ages to fir sense in human society and in th process produced some of the fine literature in our language.

All of this Miss Stevenson has r counted not only with skill but als with the perceptive sensibility whic makes a great biography.

—E.H.

BILLY SUNDAY WAS HIS REA NAME
By William G. McLoughlin, Jr
University of Chicago Press, 195
Price $5.50

Every Universalist who wishes read this book on Billy Sunday wi find it fascinating. It is a scholar treatment of Sunday and Sundayisn written in laymen's language. The a thor, William G. McLoughlin, Jr., to be congratulated for a thoroug sociological study, not merely of th man, Billy Sunday, but of the moc of his times, of the tie-in of reviva ism with the political, economic ar social problems of the day. There a long quotation in the book from a article printed in the *Universali Leader* by Frederick Betts, onetin minister of the Syracuse Universali church.

The central character is himself fascination, and in addition, it almo seems like fiction to read of Sunday involvement in the Prohibition mov ment, his anti-intellectualism, his ste ile definition of Americanism an Christianity, his anti-Catholicism, h antiforeignism and anti-Universalis In other words, this is much mo than a biography—unless it is possib to write a biography about a profil the profile of America during th years 1890 through 1930.

—Theodore Web

CRACKLING

The corporal was exasperate "Let's put it this way," he said to th private. "If you stood with your bac to the north and your face to the sout what would be on your left hand?"

"Fingers!" replied the private.

—*The Watchman-Examine*

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

ONFERENCE OF NITARIAN AND NIVERSALIST WOMEN LEVELAND, OHIO — IARCH 8

Helen H. Dick

The joint committee of the Ohio Association of Universalist Women and e Meadville Area Alliance of Unirian Women has planned the proam for this conference, which will held at the Shaker Heights Church Cleveland on March 8.

The Rev. Irving Murray, minister the First Unitarian Church, Pittsrgh, Pennsylvania, will speak in the orning session on: *What Can Unirian and Universalist Women Do To omote a Merger of the Two Deminations?* A question period will llow.

After the luncheon, there will be a nel presentation on the subject: *The rganization and Interests of the Two omen's Groups.* Panelists will be rs. Anne S. Bowman, Executive Dictor, The Association of Universalist omen; Mrs. Helen H. Dick, Presint of the Ohio Association; Mrs. harles Underwood, a director of the eadville Area Alliance; and an officer of the Great Lakes Area Alliance. Small group discussions will follow, after which Dr. Peter Samson, minister of the West Shore, Cleveland Church, will give a summary of the day.

All Universalist and Unitarian Women in the area are urged to attend this conference. Registration Fee — $1.00. Luncheon — $1.00.

SUMMER INSTITUTES

It is not too early to make plans for attendance at one of several 1956 summer leadership training conferences, the dates for some of them being listed below. Programs for these will be mailed directly to local groups early in the spring.

Pacific Coast Institute for Religion Liberals, Camp Radford, Cal., June (no exact date)
Dean: Mrs. Minot W. Tripp, 2098 Layton Street, Pasadena 7, California

Midwest Family Week, Bridgman, Michigan, July 15-22
Dean: Rev. John S. McPhee, Muckwanago, Wisconsin

New York A.U.W. Institute, Unirondack, N. Y., July 29-August 4
Chairman: Mrs. Robert Cope, Williamsville, N. Y.

Ferry Beach A.U.W. Institute, Ferry Beach, Maine, August 4-11
Dean: Mrs. Alvin L. Earle, 382 Pleasant Street, South Weymouth, Mass.

Murray Grove, North Carolina, and Southern Institute — (No dates)

HECKSCHER FOUNDATION GIFT

The Association of Universalist Women has received a gift of three thousand dollars from the Heckscher Foundation of New York, the money to be used for tennis courts at the Clara Barton Camp.

The first of the philanthropic foundations to make gifts directly to The Association of Universalist Women for their work with diabetic children, the Heckscher Foundation has also been the most generous.

At the Elliott P. Joslin Camp, two cabins, the Recreation Building which bears their name, and the tennis courts were all made possible because of Heckscher Foundation gifts. At the Clara Barton Camp, the Junior Cabin and new tennis courts will be a testimony to the interest which this philanthropic organization has shown in the work. And once more Universalist women have reason to thank these benefactors, not only for their substantial monetary gifts, but for the confidence which their generosity indicates.

CAMP NEWS

Both the Clara Barton and the Elliott P. Joslin Camps will open June 24, the season having three periods of three weeks each, and they will close on August 25. The Adult Camp period will be August 26 - September 1.

A single Camp Folder, which will replace the two separate ones of previous years, is to be ready for distribution in February when they will be mailed along with application blanks to some five hundred prospective campers.

Mr. Robert B. Vail, Administrative Director of the Camps, is busy interviewing possible staff members, purchasing supplies and making plans for the necessary repairs and improvements at both camps. The Camp Committee members are working closely with Mr. Vail, meeting frequently to discuss matters related to the program.

Increased operation costs of the camps have been met in part by larger payments by parents, the Diabetes Fund appropriation, and special gifts. However, it is very important that Universalist women increase their support if they are to pay their fair share toward a program which they have prided themselves as being theirs.

News of Churches and Church People

STANLEY AND ETHEL MANNING HONORED ON FIFTIETH ORDINATION ANNIVERSARY

Dr. Manning

Dr. and Mrs. Stanley Manning were honored by a large group of Midwestern Universalist friends at a celebration in the federated church of Avon, Illinois, December 15, 1955.

Commenting on Dr. Manning, Dr. Ernest E. Davis, local physician and long-time friend, characterized the guest of honor as, "a man whose work is always first in his thoughts, rather than what is profitable to Stanley Manning." Other speakers were the Rev. Richard O. Burns, Galesburg, who came into our ministry under Dr. Manning's influence; Dr. Keith Frank Hauser and the Rev. Robert M. Bowman, minister of the Avon church.

At the reception for Dr. and Mrs. Manning which followed the service, Mrs. J. T. Reeve, president of the Avon church, presented gifts to the Mannings from the church and its auxiliaries.

In addition to his service as minister of the Avon church and at present as interim minister of the Peoria, Illinois Universalist Church, Dr. Manning has also served Universalist churches in Florida, Georgia, Minnesota and the New England states. He was for fourteen years minister of the Universalist Church in Hartford, Connecticut before going to the Midwest. Prior to that service, he was for several years superintendent of Universalist churches in Maine. He also served his church for two terms of four years each as a trustee of the national board and was at one time field secretary of the national Universalist Youth Organization. He is at present secretary of the Fellowship Committee of the Midwest Universalist Conference.

KLOTZLE ON RADIO

The Rev. Dana E. Klotzle, executive director of the Department of Service Projects, UCA, will broadcast over Radio Station WNAC on April 22, and June 17. These broadcasts are programs of the Massachusetts Council of Churches, offered each Sunday morning at 8:45. They are called *Churchmen Weigh the News.*

MURRAY GROVE TO BE REBUILT

The Murray Grove Association is making progress in its rebuilding program. The committees responsible for the program met at the Church of the Redeemer, East Orange, N. J., January 21. They agreed to proceed with a plan submitted by Mr. Cyrus Springall of Malden, Mass. This plan consists of a central building housing a lounging room, dining room, kitchen, and office space, flanked by two motel-type sleeping units. The three units will face a central court which could later be developed into a swimming pool.

It was also agreed to further pursue a proposal made by Mrs. John H. Miller of the local church to include a camp for retarded children in the summer program at Murray Grove. This project is under discussion wit the National Association for Retarde Children, which has long felt the nee for such camps. None exist at presen

The proposed schedule will con plete the buildings this summer time for use by a summer institut The children's camp would not b established before 1957.

GODDARD CHAPEL WINDOW DESTROYED

The large rounded-arch staine glass window over the pulpit of Go dard Chapel on the Tufts Universi campus was blown in and demolishe during the course of a northeast gal January, 1956.

Given by Universalist laymen memory of Thomas A. Goddard, ear Tufts trustee and treasurer of th young college from 1856 until h death in 1868, the window, twelv feet by thirteen feet in size, as we as four other companion window was executed by the noted French ar ist, Thomas Juglaris. The Godda window depicted the figure of St. Pau with below it a quotation in Lat from his epistles, "Stand ye, quit like men — be strong."

Goddard Chapel was given to th University by Mrs. Mary A. Goddar Mr. Goddard's widow, in 1881.

NEW YORK UNIVERSALIS AND UNITARIAN WOMEN MEET TOGETHER

The Universalist Women's Allian of the Metropolitan district held joint meeting with the New Yo League of Unitarian Women, Januar 13, 1956, at the Community Churc New York City.

The speaker was the Rev. Walt D. King, who talked on *The Religio of Japan* and showed colored slide Mr. King has spent some years Japan and has made a study of i religions. His talk was most interes ing and included a personal report c the Free Religious movement in Tok which our two denominations a sponsoring.

After a box luncheon and repor

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—BRAINARD F. GIBBONS

from the various groups represented, the two denominations separated for their short business sessions.

On Friday evening, March 9, the Alliance will hold a Mid-Lenten Religious service at the Church of the Divine Paternity, New York City. The preacher will be the Rev. Albert F. Ciarcia, minister of the church. The ministers from the Brooklyn, Floral Park and East Orange churches will take part in the service and there will be special music. A fellowship hour will follow.

All Universalists and friends in the vicinity of New York City are invited to attend.

UNIVERSALIST SERVICE COMMITTEE NOTES

The Universalist Service Committee recently mailed complete sets of Beacon Press Curriculum Series to the new Universalist movements in Korea and the Philippines and to Universalists in Japan. A special set of books on Universalism, philosophy and church history was mailed to the Philippines to help in the training of native ministers.

Several elementary and primary school kits as well as large food parcels have been sent to aid the Korean Universalists through the CARE program contributions sent through the U.S.C. Unfortunately, CARE is no longer able to accept designated gifts for Japan and the Philippines but we can still assist Korean Universalists through CARE (please send checks to the Universalist Service Committee).

Several hundred cans of beef have been mailed to the Shidaras at Nagano to provide some protein for the children of the Day Care Center. Philippine and Korean Universalists need dried milk, meat, summer clothes, paper and pencils, medicines, and so forth.

Universalist women participating in the Universalist Service Committee UNESCO Gift Coupon projects will be happy to learn that Arab Refugee Camps in the Middle East and an Adult Education Center on Africa's Gold Coast have acknowledged Universalist gifts of literary manuals and texts printed in the native tongue.

The University of Dacca in Pakistan has acknowledged a sizeable Universalist gift for equipment to reproduce needed study texts by duplicating.

The National University at Pusan, Korea, and the Teachers' College at Cholla Namdo, have acknowledged receipt of four Singer sewing machines for their domestic arts departments. A.U.W.s throughout the country have participated in making possible all of the UNESCO gifts listed. The U.S.C. will continue to channel all UNESCO gifts it receives from A.U.W.s, church schools, and interested persons.

—DANA E. KLOTZLE

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ORDINATION

CARL JULIUS NELSON was ordained to the Universalist ministry in the Community Universalist Church, Wellesley, Massachusetts, Sunday evening, February 5, 1956.

Following the opening hymn, Mr. James Lyttle, president of the church, welcomed the congregation. The Responsive Reading was led by the minister, Mr. Nelson. Readings and Meditation were by the Rev. John Cummins, minister of the First Universalist Church of Waltham.

The Ordination Sermon was delivered by the Rev. Kenneth L. Patton, minister of the Charles Street Universalist Meeting House, Boston. Mr. Patton spoke on *A Time for Prophets.*

Dr. Clinton Lee Scott, superintendent of Universalist Churches in Massachusetts, led the Service of Ordination. The Welcome to the Universalist Ministry was extended by the Rev. Dana E. Klotzle, executive director of the Universalist Service Committee and former minister of the Wellesley Church.

The service was closed with a Benediction by the Rev. Carl J. Nelson.

Following the service an informal reception was given to the Rev. and Mrs. Nelson by the parish.

LEADERSHIP TRAINING AT FERRY BEACH

Leadership Training Week, July 28 — August 4, this summer at Ferry Beach is planned to meet the needs of our Universalist Churches in today's world. Roland Gammon of "The Roland Gammon Associates of New York City," a Public Relations and promotional organization, is scheduled as the Dean of the Institute. Mr. Gammon has had a wide and enlightening experience in this field and is most enthusiastic about promotional work for our church. He comes from a family of Maine Universalists and understands well our needs and our opportunities.

The Rev. Philip R. Giles, director of the Department of the Ministry and of Church Extension of The Universalist Church of America, one of our better known, efficient and popular ministers; and Dr. Donald Evans, superintendent of Universalist Churches of Ohio, well known among us for his organizational and administrative ability, will share with us the latest developments in church organization and program planning.

For one full week we shall be able to study church finances under the superb leadership of a financial expert, John Hansen of the UCA staff. Mr. Hansen has been meeting with groups in many local churches this past year helping them to finance their churches more efficiently. It will be a rewarding experience to study church finances, and especially the latest and best methods of church financing, with a man of such wide experience and profound understanding of money raising as Mr. Hansen possesses.

This institute is designed especially to meet the needs of church trustees, officers, leaders of organizations and members of finance committees, both those already in office and those who may soon be elected to these positions of responsibility. It is for all people in our church for we are all expected to be participants and leaders at one time or another.

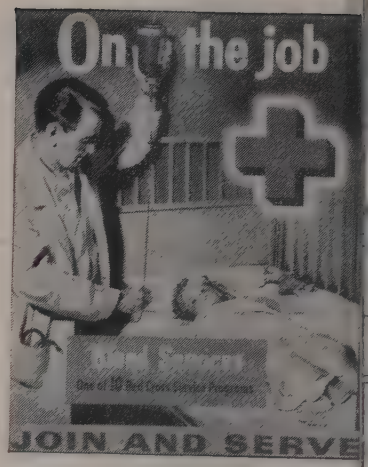
The success of our churches depends upon each one of us individually. The better we are trained for this responsibility the more we are going to be able to contribute to our cause.

—Eric Allan Ayer

AMERICAN CHURCHMEN VISIT RUSSIAN CHURCHES

Nine church leaders, comprising the first broadly representative Protestant deputation to visit the Soviet Union from the United States since the Bolshevik revolution, will make a ten-day visit there, leaving New York March 9, to hold conversations with Christian leaders. Eight members of the American deputation were chosen earlier by the National Council of Churches, which will sponsor the visit and which, in turn, will play host to Russian churchmen on a return visit to America next June. The ninth member has yet to be named.

Announcement of the forthcoming historic visits was made at the opening session of the two-day quarterly meeting of the Council's policy-making General Board on Wednesday, February 1.



In making public details of the fi two-way visit of its kind ever unde taken by churchmen, the Rev. D Eugene Carson Blake, National Cou cil president and chairman of the U. deputation, noted that they will affo an opportunity for extended talks a an exchange of views on the life a work of the churches in America a in the Soviet Union. Thus, channe of communication will be opened th have been closed since 1918.

"We believe that improved relatio between nations require a frank a honest recognition of the differenc that prevail between them," he sai "The General Board should be assure that the deputation will represe vigorously our convictions on mor issues underlying the tensions prevai ing in the world today. While, ther fore, we cannot be sure that agre ment can or should be reached at mar points, we do hope that under th guidance of Almighty God this e change of visits will contribute towa a larger measure of understanding a good will."

The General Board promptly e pressed gratification that arrangemen have been made and instructed i deputation to extend its greetings church leaders in the Soviet Union a assure them of its prayers "that th God of Righteousness will lead th peoples of the United States and of th Soviet Union into the paths of peace.

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UNIVERSALIST BOYS OF FLORAL PARK RUN RAILROAD SHOW FOR DIABETIC CAMPS

An unusual summertime project at the Universalist Church of Floral Park resulted in a $60 donation to the Clara Barton and Elliott Joslin Camps this year.

A group of boys, from the church and neighborhood, recently organized a hobby club, the Floral Park Model Railroad Engineers, and meet regularly at the church. At the suggestion of one of the advisers, Percy Washer, a trustee of the church, whose son, Larry, is one of the members, the club planned and built a huge demonstration model railroad system in the undercroft of the church. The proceeds of admissions to a public exhibition in early September would go to the diabetic camps.

The boys worked with a will, and in the ten weeks of summer, constructed a vast layout. One section was patterned after the terminal at Hyannis, Cape Cod, and extended thirty-two feet along one wall of the room. The second section, called "Plymouth Highlands," featured a mountain three feet high, around and behind which an elaborate system of tracks was laid. The two were connected by a causeway crossing a bridge and running through a small farm. All the track, switches, engines, and rolling stock were loaned by the boys themselves for the common project, and on the exhibition night they communicated at their control panels via a complete telephone system which one of them, Danny Bazley, had installed.

Hobbyists and young people from Floral Park and several surrounding villages came to the show, which "played" to about one hundred and fifty people the two days of exhibition. Perhaps the most interested visitor was a model railroad enthusiast who is himself also a diabetic, and thus was delighted on both counts.

The show received wide publicity in Long Island papers, and brought many favorable comments from people in the village. Also, as the regular church program resumed in September, it all had to be cleared away. Nothing left now, but a few snapshots, happy memories, and satisfaction in a cause well served.

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OBITUARIES

HARRIET LEWIS FALES FISCHER

Mrs. Harriet Lewis Fales Fischer, widow of Dr. Theodore A. Fischer, for many years minister of the Universalist Church of the Messiah, New Haven, Connecticut, died after a long illness in the Charlotte Hungerford Hospital, Torrington, Connecticut, January 3, 1956. Mrs. Fischer was eighty-five years of age. Throughout her active life, Mrs. Fischer was a leader in church and civic affairs in New Haven.

Born in Meriden, Mrs. Fischer was educated in the local schools and later attended and was graduated from the New England Conservatory of Music in 1892. Subsequently, she did graduate study at the Yale University School.

Following her marriage to Dr. Fischer in 1901, she lived in Medford Hillside, Massachusetts, until Dr. Fischer was called to New Haven in 1906.

Funeral services were conducted by the Rev. Francis Rockwell, minister of the New Haven church, assisted by the Rev. William E. Gardner of Meriden, January 6.

Mrs. Fischer is survived by one daughter, Mrs. Arthur F. Ells, and a grandson, Theodore Fischer Ells.

A. AVERY GATES

Dr. A. Avery Gates, since January, 1955, minister of the Universalist Church of Stafford, Connecticut, died suddenly November 18, 1955.

Dr. Gates, a native of Nova Scotia, was ordained and served the early years of his ministry in Canada. For more than a decade, he served Baptist parishes in the state of Connecticut. He joined the Universalist Fellowship in 1942 and was for the following seven years minister of the First Universalist Church, Stoughton, Massachusetts.

The funeral services were held in the Stafford Universalist Church under the auspicies of the local ministerial association. Dr. Clinton Lee Scott, superintendent of Connecticut and Massachusetts Universalist Churches, spoke for Dr. Gates' colleagues and expressed appreciation for Dr. Gates' loyal services.

DR. ULYSSES S. MILBURN

Dr. Ulysses S. Milburn died at his home in Melrose, Massachusetts, Thursday morning, February 2, 1956, after a long illness. Dr. Milburn passed his ninetieth birthday December 16, 1955.

Dr. Milburn, who retired from the active ministry in 1938, served the Universalist Church for nearly half a century. He ministered to parishes in Ohio, Maryland, Missouri, New York and Massachusetts. In his last parish, Everett, Massachusetts, he served for fifteen years.

Ulysses S. Milburn was born on a farm in Black Lick, Ohio, December 16, 1865; the son of Isaac and Jennie Milburn. He was educated in the public schools of the state of Ohio and entered the Theological School of St. Lawrence University in 1891 and was graduated in 1894. In 1910 he was married to Alice Jane Dinsmore of Oneonta, N. Y. Dr. and Mrs. Milburn worked together throughout the entire period of his parish ministry. Mrs. Milburn died March 29, 1955.

Always a lover of books and with a fine sense of literary discrimination, Dr. Milburn delved deeply into English and American literature. During the ten years that he was minister of the First Universalist Church of Salem, Massachusetts, he became a nationally recognized authority on the work of Nathaniel Hawthorne. He made one of the country's most valuable collections of Hawthorne first editions, letters and manuscripts. Five years ago, Dr. Milburn presented this Hawthorne collection together with many other valuable first editions and rare items to the library of his Alma Mater, St. Lawrence University. It is now known as the Ulysses Sumner Milburn and Alice Dinsmore Milburn Memorial Library.

Throughout his long parish ministry, Dr. Milburn was active in the Masonic Order and in numerous civic organizations. Over the years he traveled and lectured extensively on his travels and on various literary subjects.

For many years he was a member of the Board of Public Welfare for the city of Everett. There, he also served as chaplain of his Masonic Lodge and was an active member of Rotary.

Funeral services were held in the First Universalist Church of Everett, Sunday afternoon, February 5. T Rev. Robert L'H Miller, minister the First Universalist Church of M rose, officiated and was assisted by D Clinton Lee Scott, superintendent Universalist Churches of Massach setts.

He is survived by two sisters-in-la Miss Bertha Dinsmore and Mrs. Ben dict Finigan, and his mother-in-la Mrs. Carola Dinsmore, all of Oneont N. Y.

UNIVERSALIST GROWT

(Continued from Page 70)

full-time program with resident mini ter.

These rural and village church which are now on a full-time progra spent over seventy-six thousand do lars remodeling, restoring c h u r c buildings and parsonages. The tot reconditioning, renovating and ne construction in Ohio Universali churches during the last ten yea amounts to more than two hundr and twenty-five thousand dollars. Du ing this period, ministerial salari have been constantly increased. Tod there are no unusable Universali church buildings in the state of Ohi Best of all, the programs of chur work are constantly improving ar the membership is growing.

New Hampshire

Dr. Fred C. Leining, past superi tendent of Universalist churches New York state, now living in Brattl boro, Vermont, writes of the old We Chesterfield Universalist Church. came here for a year, September, 195 to a pretty nearly dormant church, b not so. We have twenty-five new mer bers and a church school of thirty-fi members and enclosed is twenty-fi dollars for the Unified Appeal. St here, but not very still."

LYNN EVERY DAY CLUB CELEBRATES FIRST FIFTY YEARS

The *Every Day Club* of the Fir Universalist Church of Lynn, Mass chusetts observed its fiftieth Annive sary on Tuesday, December 6. In a tendance were past-presidents, chart members and the present membersh of the club totaling one hundred ar ten. Mrs. Allen Parker was the ge eral chairman.

HURCH OF DIVINE ATERNITY SETS UP ELFARE PROGRAM

At the last annual parish meeting the Universalist Church of Divine ternity it was unanimously decided adopt a social welfare program as integral part of the church ac- ities. Less than a year later we are ıdy to proceed with a workable plan. ı Wednesday, January 25, a work- op group of sixteen met at the Uni- rsity Settlement House. We were orted through the building by the ief of staff, Sol Eskanazi. The Univer- y Settlement House is one of the st operated settlement houses in the ıntry. After the tour of inspection, adjourned to a meeting room and ere under the tutelage of Mr. Eska- zi, enthusiasm was directed to out- e a practical program. As a start, it s deemed essential that a qualified ector of activities be employed to ect the efforts of the committed oup and furthermore, we will begin th a modest program of two nights week. This arrangement will permit to feel our way and hold expenses a minimum. The program will un- ld as we develop our capacities. On nday, January 29, a full report was omitted to the trustees and after an thusiastic acceptance, the board vot- to loan the group $500.00 to carry t the plan.

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

January 23, 1956, voted to accept the transfer of the following men: Rev. Peter S. Raible from Rhode Island; Rev. Stanley Stall, and Rev. William R. Reid from New York.

January 23, 1956, voted to approve the action of the New York Fellowship Committee in granting to Farley W. Wheelwright a letter of license as preacher with the right to perform the Christian Ordinances.

January 30, 1956, voted to grant reciprocal fellowship to Gayle Wetzel, an ordained Congregational Clergyman.

Voted to approve the action of the Massachusetts Fellowship Committee in granting to Alan F. Sawyer, Jr., and Peter Lee Scott the right to perform the Christian Ordinances.

Voted to approve the action of the Massachusetts Fellowship Committee in granting to Carl J. Nelson the right to perform the Christian Ordinances.

—Esther A. Richardson, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Massachusetts Fellowship Committee took the following action at its January 11, 1956 meeting:

Accepted the transfer of the Rev. Richard B. Gibbs from the Central Fellowship Committee.

Accepted the transfer of the Rev. Richard W. Knost from the Illinois Convention.

Renewed the Letter of License to Preach with the right to perform the Christian Ordinances subject to the approval of the Central Fellowship Committee, of the following: Mr. Alan F. Sawyer, as of January 6, 1956; Mr. Carl J. Nelson, as of January 12, 1956.

Renewed the Letter of License to Preach, and added the right to perform the Christian Ordinances, subject to the approval of the Central Fellowship Committee, of the following: Mr. Peter Lee Scott, as of January 12, 1956.

Granted a Letter of License to Preach to the following for the period of one year: Mr. James Mott, as of January 11, 1956; Mr. Howard Burns, as of January 11, 1956.

Renewed the Lay Licenses of the following for three years: Miss Alice Harrison, as of January 26, 1956; Mr. Kingsbury Badger, as of January 26, 1956.

—Raymond M. Scott, *Secretary*

NEW YORK FELLOWSHIP COMMITTEE

On January 11, 1956, letter of license as minister granted to Farley W. Wheelwright with authority to administer the Christian Ordinances (This requires Central Fellowship approval).

Granted letter of license to Graham F. Prindle.

Granted letters of transfer as follows: the Rev. Howard Box to Ontario; the Rev. William R. Reid and Rev. Stanley Stall to Central Fellowship Committee; and the Rev. Lucy W. Markley to Midwest Conference.

Denied letter of license to Knute Halle.

January 23, 1956, voted to drop from fellowship the Rev. George E. Greenough and issue a letter of Dismission dated January 4, 1956.

—Joseph L. Sullivan, *Secretary*

ANNUAL MEETING BETHANY UNION CORPORATION

The Annual Meeting of the Corporation of the Bethany Union for Young Women will be held at the Home, 256 Newbury Street, Boston, on Wednesday, April 18, 1956, at one o'clock.

Luncheon will be served. Please make reservations with Mrs. Dumas before April 14, 1956, CO 6-0240. The Annual Reports will be presented and the Officers elected for the ensuing year and such other business transacted as may legally come before the meeting.

Attest:

—Annie L. Herrick, *Clerk*

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9

(Section 520, P. L. & I

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union on Friday, March 16, 1956, at 11 A.M.

Miss Gertrude S. Thayer will give an illustrated talk on *Puerto Rico and the Virgin Islands.*

Luncheon, seventy-five cents. For reservations, please call Mrs. Dumas, CO 6-0240.

—MARION H. PIKE, *Secretary*

WANTED

The Adin Ballou Fellowship and the Unitarian Pacifist Fellowship are joining in gathering information on Pacifism in our denominations, with a view to issuing a suitable pamphlet on the peace concern of the liberal tradition. Can you give us:

1. Any statements, sermons, declarations on Peace and Pacifism by Unitarians and Universalists, past or present?
2. The names of Unitarians and Universalists who have taken the Pacifist position and with whom we might correspond?
3. Information about anyone in our churches who is now considering taking the Pacifist position?

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